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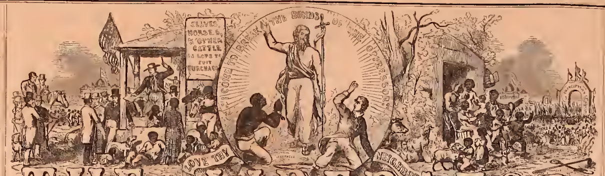
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The United States Constitution is "a covenant with death, and an agreement with hell."

☞ "What order of men under the most absolute of monarchies, or the most aristocratic of republics, was ever invested with such an odious and unjust privilege as that of the separate and exclusive representation of less than half a million owners of slaves, in the Hall of this House, in the chair of the Senate, and in the Presidential mansion? This investment of power in the owners of one species of property concentrated in the highest authorities of the nation, and disseminated through thirteen of the twenty-six States of the Union, constitutes a privileged order of men in the community, more adverse to the rights of all, and more pernicious to the interests of the whole, than any order of nobility ever known. To call government thus constituted a Democracy is to insult the understanding of mankind. . . . It is doubly tainted with the infection of riches and of slavery. There is no name in the language of national jurisprudence that can define it—no model in the records of ancient history, or in the political theories of Aristotle, with which it can be likened. It was introduced into the Constitution of the United States by an equivocation—a representation of property under the name of persons. Little did the members of the Convention from the Free States imagine or foresee what a sacrifice to Moloch was hidden under the mask of this concession."—JOHN QUINCY ADAMS.

WM. LLOYD GARRISON, Editor.

Our Country is the World, our Countrymen are all Mankind.

J. B. YERRINTON & SON, Printers.

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Refuge of Oppression.

IMPORTANT CORRESPONDENCE.

MR. HOLT ON FREMONT'S PROCLAMATION.

WASHINGTON, Sept. 12, 1861.

MY DEAR SIR,—I hasten to place in your hands the inclosed correspondence with the President of the United States. The action which he has taken was firm and decided, and must prove satisfactory to the friends of the Union in Kentucky.

The act of Congress alluded to was a necessity under the circumstances, and was fully justified by the usages of civilized warfare. The Government has the same right to confiscate slaves engaged in digging trenches or mounting guns for the Rebels, that it has to confiscate their arms when captured during the progress of the war; but, having confiscated them, Congress goes no further. Upon this law the President stands firmly, and in doing so, and in disavowing Gen. Fremont's proclamation, he gives another of the ever-multiplying proofs that the war, which is one for national existence, *does not seek to extinguish or interfere with slavery as established in the States*. If this institution suffers detriment from the events or issues of the rebellion, the blow will come from those who, under the pretence of defending it, are striking at the life of a Government under whose Constitution it has enjoyed complete shelter and protection for three quarters of a century.

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Very sincerely yours, J. HOLT.

Gen. JAS. SPEED, Frankfort, Ky.

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WASHINGTON, Sept. 12, 1861.

DEAR SIR,—The late act of Congress providing for the confiscation of the estates of persons in open rebellion against the Government, was as a necessary war measure accepted and fully approved by the loyal men of the country. It limited the penalty of confiscation to property actually employed in the service of the rebellion with the knowledge and consent of its owners, and instead of emancipating slaves thus employed, left their status to be determined by the Courts of the United States, or by subsequent legislation.

The proclamation, however, of Gen. Fremont, under date of the 30th of August, transcends, and of course violates the law in both these particulars, and declares that the property of rebels, whether used in support of the rebellion or not, shall be confiscated, and if consisting in slaves, that they shall be at once manumitted. The act of Congress referred to was [illegible] the conservative policy of your Administration upon this delicate and perplexing question, and hence the loyal men of the border slave States have felt relieved of all fears of any attempt on the part of the Government of the United States to liberate suddenly in their midst a population unprepared for freedom, and whose presence could not fail to prove a painful apprehension if not a terror to the homes and families of all. You may, therefore, well judge of the alarm and condemnation with which the Union-loving citizens of Kentucky—the State with whose popular sentiment I am best acquainted—have read this proclamation.

The hope is earnestly indulged by them as it is by myself, that this paper was issued under the pressure of a military necessity which Gen. Fremont believed justified the step, but that in the particulars specified it has not your approbation, and will not be enforced in derogation of law. The magnitude of the interest at stake and my extreme desire that by no misapprehension of your sentiments or purposes shall the power and fervor of the loyalty of Kentucky be at this moment abated or chilled, must be my apology for the frankness with which I have addressed you, and for the request I venture to make of an expression of your views upon the points of Gen. Fremont's proclamation, on which I have commented.

I have the honor to be, very respectfully, your obedient servant, J. HOLT.

His Excellency, ABRAHAM LINCOLN, President of the United States.

—

EXECUTIVE MANSION, Sept. 12, 1861.

THE HON. JOSEPH HOLT: *Dear Sir*,—Yours of this day, in relation to the late proclamation of Gen. Fremont, is received. Yesterday I addressed a letter to him by mail on the same subject, and which is to be made public when he receives it. I herewith send you a copy of that letter, which, perhaps, shows my position as distinctly as any new one I could write. I will thank you not to make it public until Gen. Fremont shall have had time to receive the original.

Your obedient servant, A. LINCOLN.

PRESIDENT LINCOLN NOBLY MEETING THE CRISIS.

While contending, in battle array, with the insane nigger-drivers at the South, and putting down with the strong hand their murderous and suicidal treason, Mr. Lincoln has been equally mindful that the original cause of evil began with the machinations of the fanatical nigger-worshippers at the North, and that to them are mainly owing our present troubles. The moderate and effective rebuke contained in his letter to Major-General Fremont is eminently worthy of admiration, both for the dignified and courteous language in which it is couched, and the death-blow it strikes at all attempts of badly advised local commanders to overstep the legitimate sphere of their military duties, and inaugurate a governmental policy, concerning a matter on which the gravest results may hinge, and which the President alone has the right to indicate.

The re-union of the States, temporarily dissevered by insurrectionary treason, cannot be established by force of arms alone. In addition to the triumphant advance of our troops by sea and on land, it is indispensable that the good and glorious old Constitution, with all of its provisions and guarantees, should remain embalmed in the respect of the people, and that it should be the pole star towards which all thoughts will point, when the moment shall have come for negotiating a cessation of the unfortunate strife that now rends the entrails of the republic. As it came down to us from Washington, Jefferson, Madison, and their contemporaries, it must be preserved and clearly marked as the basis of the peace which the war is intended to bring about. The greatest enemies of the Union and Constitution are the secessionists of the South and the Abolitionists of the North—the political nigger-drivers who culminated their treasonable intrigues with the bombardment of Fort Sumter, and the nigger-worshippers who have endeavored to make the struggle that has commenced a crusade against Southern institutions, in which oceans of blood should be shed to gratify the malice and folly of the school of which Garrison, Greeley, Gerrit Smith, Wendell Phillips and others are the prominent representatives. The recent acts and letters of the President of the United States show that he and his advisers are equal to the task of stretching out the hand which shall effectually crush the efforts of both of these classes of factionists, and that they are not more resolved to drive the armies of Beauregard, Lee and Johnston out of Virginia, than to check efforts similar to those into which General Fremont was lately beguiled by perfidious abolition counsellors.

The people of the United States endorse every one of the recent acts of Mr. Lincoln, as well in shutting up secession newspaper offices as in depriving active sympathizers with rebellion of their liberty by enclosing them within the walls of Federal fortresses. When the proper time, however, shall have arrived, popular sentiment will demand another step forward, and insist that those who originated the discord that prevails between the States; who, for years, declared that "the Constitution was a league with hell and a covenant with death"; and who have preached a division of the Union into two confederacies with far more pertinacity and venom than any of the school of Davis, Slidell, Benjamin and Yancey, should be meted out their deserts. Such journals as the *Anti-Slavery Standard*, the *Tribune*, Boston *Liberator*, *Times*, *Independent* and *Post* have done more to obstruct the progress of this patriotic war, than all other instrumentalities put together. They have not only stimulated their readers to a violation of the Constitution on the subject of slave property, but have endeavored, by every possible device, to foment discontent against the Administration and its agents. They ought to be silenced in the same manner as the secession newspapers have been silenced, and we have no doubt that the closing up of their offices will be the ultimate sequel of the measures which the President is so wisely adopting to secure the well-being of the country. He is meeting the crisis nobly, and the hearts of the people are with him in his determined efforts to put down both secession and anti-slavery treason.—*New York Herald.*

A QUESTION OF LAW. Fremont having once proclaimed martial law in Missouri, as it is admitted he had a right to do, and having also, by his powers as military chief, and under the construction of the law of nations given by John Quincy Adams, in his speech in 1842, liberated the slaves of rebels, can his act be annulled by himself, or even modified by any other authority? In other words, can men once declared free be again reduced to slavery by any color of law? The question is profoundly interesting, as it affects the condition of all the slaves of rebel owners now within the military jurisdiction of General Fremont.—*Evening Post.*

Nail this question just here. The proclamation of General Fremont has already given the Administration sufficient trouble, and, as we have already suggested, would, if its principle were universally adopted, make the war interminable. There is no *question of law* in the matter. It is a question of no law, of actual revolution. The proclamation of Fremont gave no slave his freedom.

We have printed a deed of manumission made by General Fremont to a slave, under his own proclamation. The deed is waste paper, so far as any law is concerned. If the slave were hereafter to plead it in any court, it would be treated as a nullity. A captain or a corporal in any regiment could make as good a deed of manumission, for any legal effect that it would have.

The notion, that General Fremont's declaration of martial law gives him the power as military chief to do what seemeth him good, would present a curious phase if he should happen to sell a free negro or a free white man into slavery. And yet he could do this with quite as much authority as he could free a slave. Martial Law is a sounding phrase, but it means only the temporary substitution of a military power for the operation of police laws, and it does not suspend the great principles of law which govern property.

In this question, which we prophesied on Tuesday morning would be raised, if the proclamation of General Fremont were to be adopted as the "way to carry on the war," we recognize the difficulty which the President is determined to avoid. There is a party at the North who would prefer to see the South plunged into hopeless destruction at the end of a long and expensive war, rather than have them lay down their arms to-day under the old Constitution. This is the party which continues to circulate weekly in Boston its motto, that "*the United States Constitution is a covenant with death and an agreement with hell.*" These gentry would gladly have freedom to the slaves of all rebels proclaimed as the law of the land, and when the Constitution was pleaded as the protection of all property not confiscated by due and regular process of law, would appeal to this motto, which they have flaunted in our faces through all these times of trial and battle for the Constitution, and tell us that we had by our own acts admitted its truth. For they have all along contended that the right of the slave to his freedom overrides Constitution and law.

General Fremont made a great mistake in his proclamation. It was not so much his own error as that of his friends, who urged him to this declaration of emancipation, and promised him the united voice of a great party in the North to sustain him. It has resulted in a more serious embarrassment to the Administration than any event since the battle of Manassas; and those persons who sustain the Fremont proclamation against the President's letter of modification, are opening a division in the ranks of the defenders of the Union which will be of terrible width. The President is not in the rear of his Major-General, as one of our contemporaries has intimated, but decidedly in advance, with his eyes open, and we earnestly recommend all good men to follow their leader.—*Journal of Commerce.*

THE ABOLITION WAIL. The doleful wailings of the abolition prints over Mr. Lincoln's letter to Gen. Fremont develop fully their sufferings. It has another effect among prints which pretend to be strongly for the Union, while they would really make the suppression of rebellion a war for emancipation—which would destroy the Union. The fact is, Mr. Lincoln's letter is a complete solvent of the roily materials hitherto afloat in the community. It has cleared public sentiment of many doubts and hesitations entertained by many honest men to find that only honest purposes were entertained by the administration—it will bring *ten times the courage and strength to the support of the government*, and it has precipitated the emancipation element to the bottom. It will be more and more dangerous to attempt to mix it in the pending conflicts again.—*Boston Courier.*

☞ Let the Abolition journals denounce Mr. Lincoln; he will gain ten supporters for every one he loses by showing his resolute determination to stand by the Constitution and the Laws to the greatest practicable extent. As we stated, on Monday, the President has, thus far, given no aid or comfort to the emancipationists. The avowal of any such policy would be instantly destructive to all hope of restoring the Union. No army could be kept to fight for emancipation.—*Buffalo Courier.*

Selections.

THE WAR IN AMERICA IN ITS RELATIONS TO SLAVERY.

The official instructions issued by the Washington Secretary of War, regarding the manner in which military officers are to deal with fugitive slaves during the civil war between the Northern and Southern sections of the American Union, are sufficient, even were there no other evidence, to prove that the idea that the Northern States, either directly or indirectly, fight for the abolition of slavery, is a perverse and wilful delusion. Both in the general principle or doctrine on which it proceeds, and in the practical rules it lays down, the document displays the fact that the Washington Government regards slavery as a thing to be kept as uninjured as possible during the war, and, where unavoidably injured, to be redintegrated on the restoration of peace. The word "slave," indeed, is never used, the usual preference being given to the euphony first introduced by the Constitution of 1787, of "persons held to service"; but, throughout, the said person is referred to, not as a man having any natural rights or feelings, but as a chattel, to be dealt with solely according to the merits or demerits, not of itself, but of its owner. The desire of the President is that "all existing rights in all the States be fully respected and maintained"—the preservation of the Union, and of "all constitutional rights of States," being indeed proclaimed as the one object of the war. "Hence," continues the Secretary of War, "no question can arise as to fugitives from service within the States and Territories in which the authority of the Union is fully acknowledged." In other words, the Northern army is not only to "respect and maintain" slavery where it exists, but also to respect and maintain that law or article of the Constitution which enacts the seizure and restoration of slaves flying for freedom to places where slavery does *not* exist. The only exception made to this rule is the unavoidable one of cases where, owing to insurrection, the laws of the Union as to slavery and fugitive slaves "cannot be effectually enforced"—in which case, it is declared to be "obvious that the rights dependent upon the execution of those laws must *temporarily* fail." Therefore, fugitive slaves from States in insurrection are to be received into the service of the Federal Government, and a record is to be kept of each case, particularly of the fact whether the owner of the fugitive was [illegible] arrangement, the nature of which is not stated. In addition, the army is instructed by no means to prevent "the return of any fugitive to the service from which he may have escaped," and "not in any way to encourage such servants to leave the lawful service of their masters." How can such a war be called, in any sense or degree, a war for the abolition of slavery? It would be incomparably more easy to prove it a war for the protection and maintenance of slavery—for that institution, with all its accessories, is to be enforced wherever Northern arms prevail, and to be relaxed and endangered wherever Northern arms fail. Slaves escaping from South Carolina, where the Federal Government has no authority, will be free—at least, until the peace; slaves escaping from Maryland, where the Federal Government is supreme, will be forced back into slavery. Slave-owners remaining loyal to the Federal Government are to be rewarded by having their fugitive slaves returned; slave-owners disloyal to the Federal Government are to be punished by their fugitive slaves being made free—so that the more support the Federal Government receives in the South, the less emancipation, and the less support the more emancipation. Of the slaves themselves, no account is made; but it is by the maintenance of slavery, or the retention of their slaves, that both districts and individuals are to be rewarded for supporting a government which is yet declared to be fighting for the abolition of the very system, by support of which it thus offers to pay for support of itself.

It is probable enough that even this additional and apparently conclusive piece of evidence, as to the position occupied by the Federal Government on the question of slavery, will not be accepted by those who choose, under one motive or another, to represent this unhappy war as having for its object the abolition, or at least restriction, of slavery; for the truth has before been often or always as plainly manifested, both by facts and by the explicit and official words of those on whom this compliment is forced, alike without warrant and without welcome. All that has been said, and all that has been done—every speech made by any man of office or authority—every State paper, from the original Constitution down to the latest President's Message—go towards proving that neither in pretence nor in practical tendency is this a war against slavery—nay, that slavery has been promoted by the political system for which the Federal Government is fighting, more than it could have been promoted under any other system, and would be incomparably more injured and endangered by the failure than by the success of that Government. It is very natural and right, looking merely at the fact that the Northern States are free and the Southern States slaveholding, to feel sympathy for the Northerns; but, before concluding that the free States are fighting with any intention of abolishing or even impairing slavery, we are bound to look at the facts, or at least to listen to what they themselves say—in which case it may be found that the Northerns must, on their own confession, be held not only as not fighting against slavery, but as fighting for a renewal of their own participation in a sin from which the violence and disloyalty of their Southern neighbors had luckily set them free.

What is the most popular and compendious form in which the Northerners themselves state the object of their fighting? That they fight for "the Constitution of the United States." In two consecutive sentences, Mr. Bright lately said that the Northerns fought for the Constitution, and virtually for the abolition of slavery. Well, what does the Constitution of the United States say about slavery? Does it prohibit or abolish, or even restrict or discourage, that "institution"? On the contrary, it assumes its existence, its continuance, and its moral lawfulness. It mentions it, though but by a euphonism, only to protect it, and to make every inch of United States territory, and every citizen of the United States, more or less a participator in the system, without any power of choosing or refusing that participation. On the question of fugitive slaves, the Constitution is perfectly explicit. There have been fierce disputes as to the machinery by which the recapture of fugitive slaves should be accomplished within certain of the free States; but there is no dispute at all as to the fact that the Constitution imposes the duty of recapture or restoral on every State and every citizen. The words are—"No person held to labor or service in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor is due." Though the powers of separate action retained by each State were, in all departments but that of foreign relations, almost nothing short of sovereign, the Constitution made no exception—no State was allowed to make any law practically repudiating slavery, or even refusing to become an actual sharer in its guilt. This is a Constitution from which, it might be thought, opponents of slavery would fight to get free, not to maintain and enforce. By the secession of the slave States, the Northern States became both able and entitled to slip their neck from the yoke, and to become as free of connection with slavery as is Canada or New Brunswick; but they prefer going into a fratricidal war, in order that they may continue slave-hunters and kidnappers by constitutional compact.

It may, however, be said or supposed that, though the Constitution for which the Northerns are fighting is a Constitution which sanctions and perpetuates slavery, it is or was the object of the Federal Government, or of the party it represents, to alter or modify the Constitution in a sense adverse to slavery, or perhaps to proceed adversely to slavery in spite of the Constitution. Again, the facts are just to the opposite effect. President Buchanan, who initiated the war on the part of the Federal Government, proposed, among his last official acts, certain "Explanatory Amendments on the Constitution," to the effect of making the whole States formally renew their recognition of slavery, and engage to take more effective measures than heretofore for its protection and perpetuation. But Mr. Buchanan, though strongly condemning the secession of the South, and meeting it by force, was, it will be said, a member of that American party which looked most favorably on "the peculiar institution." Well, then, what said the present President, Mr. Lincoln, whose election was the more immediate cause of the Southern secession? Neither in his messages, nor in any other document, has he over said a word indicating that he desired to lay the lightest touch upon slavery or any of its accessories or buttresses—which of itself would be enough for the present purpose. But, moreover, he indicated a good deal quite to the contrary effect. In his Inaugural Message on the 4th March, his first anxiety was to say again, as he claimed to have often said before, "I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists," and to point out that the party who chose him as their candidate had [illegible] "as a law to themselves and to me." He reminded all concerned that there was a constitutional obligation to restore fugitive slaves, and suggested that that obligation ought to be carried out by the most effective means. Finally, he approved of a proposed amendment to the Constitution, "to the effect that the Federal Government shall never interfere with the domestic institutions of States, including that of persons held to service"; adding, "I have no objection to that being made express and irrevocable." In the face of such deeds, it is in vain to say that this unhappy war is for any such noble object as the abolition of slavery, or for anything better than to maintain by force a Union which has ceased to exist by consent, and during the existence of which slavery has grown and prevailed more than under any other political system that the world ever saw. At the time of the Declaration of Independence, the number of slaves in North America was not greatly above half a million: it is now four millions. If the free States of the Union, great in wealth, intelligence, and physical and moral strength, had been as unimplicated and untrammelled in the matter of slavery as is Canada or any other separate country, we should have seen no such growth—the untying of the hand and tongue of the North by separation would, in all human probability, be among the most effective means of causing that growth to stop, and the whole Upas tree to rot and totter.—*Edinburgh Scotsman.*

AMERICA.

In the total absence of any exciting political topic at home, we may once more refer to affairs across the Atlantic.

The recent disaster to the Northern army, magnified as it has been by the *Times* paper, cannot in the least change the original features of the war. The broad facts still remain, that the Southern States rebelled without provocation or even cause; that they have been most shamefully aided and abetted by Lord John Russell, under the poor plea of neutrality: that dignifying the rebels with the preposterous title of a belligerent power, he has recognized their right to hire hundreds of blood-thirsty pirates who infest the Atlantic and the Gulf of Mexico, with free leave and license from the Southern traitors to kill, burn, and destroy. American papers say that Lord John Russell invited the Rebel Commissioners to dine with him; and, further, that both Lord Palmerston and Lord John have admitted to the American Ambassador, that they committed a serious error in acknowledging the Rebel States as a belligerent power. Of course, they were wrong; but the nuisance is, that their apology does not set matters right. We know they were wrong at the time, and said so. They evidently regarded the cotton interest as all-important: but we shall have cotton, whether the Northern States quell the rebellion at once, or not. Lord John's unhappy and unwise abetting of American treason has merely prolonged the warfare. The Northern men, who are mainly Anglo-Saxons, will never yield to the French, Spanish, and Creole blood of the South; and the rebellion never could have attained its present height, but for the moral support given to it by Lord John Russell.

As to the recent fight at Bull's Run, according to the most reliable information, both parties were retreating from each other at the same time. We hear that very little of the *Times's* statements can be relied upon. The sympathy of Mr. Russell with slavery and the South is apparent in nearly every line he writes; and its effect is to annoy and exasperate the Northern people, who have enough on their hands at present without having a fresh crop of ill-feeling against England forced upon them. There seems to have been a sad want of personal courage exhibited on both sides. The state of military discipline is evidently also most fearfully bad, and the fact of regiments marching off a field of battle because their three months was up, and being received with enthusiasm on arriving home, is to us most unaccountable. If this state of things is to continue, the contest may be prolonged for many years. In the meantime, the sympathy of the English people is with the North. What under-plotting there may be for making a separate nation of the South, and putting a Bonaparte to rule over it, we know not; and, notwithstanding Mr. Russell and the *Times*, it is pretty certain that neither Queen Victoria nor the people of England would allow an English prince to reign over a slave country.—*Buckinghamshire Advertiser, (England,) August 20th, 1861.*

A POLITICAL CATECHISM FOR CHILDREN.

It is the boast of the United States that our children imbibe political knowledge almost with their mother's milk, and that our boys at school possess an experience of political affairs which is not surpassed by that of average citizens of most foreign countries. We are not surprised, therefore, that we have received the following Political Catechism, which appears to have been prepared by some very sensible American matron for the sake of her boys, and we commend it to the perusal of young men of all ages:

Question—What is a Democrat, mamma?

Answer—A Democrat, my dear, is a defunct species, of which you will find a finely preserved stuffed specimen at Lancaster, Pennsylvania. In their day, Democrats were hearty patriots who sought the good of the whole country. These Democrats have now gone to the wars, and are fighting the battles of the country against traitors. Nobody calls himself a Democrat now-a-days except broken down politicians who have no honest means of living, and who assume that title in the hope of being able to cheat and steal.

Question—What is a Republican, mamma?

Answer—Republicans, my dear, were people who sought to prevent slavery entering the national territories. As the question of slavery in the territories (and other places besides, perhaps,) has been pretty thoroughly settled by the great rebellion of the slaveholders under Jeff. Davis and other traitors, there are no Republicans left now, except a few persons who desire places in the Custom House.

Question—What is a Democratic State Committee, mamma?

Answer—The Democratic State Committee, my dear, is composed of dead bodies which are so offensive in the sight of God and man, that no one has had the charity to bury them. In November next, this unpleasant job will be done by the people at large.

Question—What is a Breckinridge Democrat?

Answer—A Breckinridge Democrat is a person who desires to see this Union overthrown, and the rebellion of Jeff. Davis successful.

Question—What do the Breckinridge Democrats want, mamma?

Answer—A very natural question, my dear. Some of them want offices under Jeff. Davis; one wants licenses to sell Southern lottery tickets; another owns slaves, and wants to bring them to New York; others have money owing them at the South, and would like to get it; but most of them are mere vagabonds who want to see anarchy established, in the hope of making something out of it.

Question—What is coercion, mamma?

Answer—Coercion is resisting a robber who tries to plunder you.

Question—What is compromise?

Answer—Compromise is giving the robber your purse, your watch, your coat, and your boots, on condition that he leaves you your shirt collar.

Question—What is a fratricidal war?

Answer—A fratricidal war is putting down thieves and traitors who happen to be your fellow-countrymen. The United States engaged in a fratricidal war when they chased and caught the traitor Burr; and they would have undertaken a fratricidal war against the traitor Arnold in uncommonly short order, if they could have got at him.

Question—What is the liberty of the press?

Answer—The liberty of the press, as understood by the framers of the Constitution, is the right of publishing what you will, provided no one is injured thereby; but the liberty of the press, as understood by the friends of Jeff. Davis, is the right of playing the sneak-thief when one has not the courage to play the burglar.

Question—What is State sovereignty?

Answer—State sovereignty, my dear, is a fine phrase under which bad men choose the laws which they will obey, and the laws which they will break. It is anarchy raised into a system.

Q.—What is neutrality, mamma?

A.—Neutrality, my dear, is meanly shirking your your duty as a citizen, and helping the enemy in a cowardly, underhand way. A man who stands and sees a poor fellow beaten to death by a rowdy is a neutral, and the model of those who are neutral in the present war.

Q.—What is the cause of the present war?

A.—This war, my dear, is the last dying struggle of slavery as a political power. If you have read history aright, you must have learned that all great and powerful systems or bodies die hard. The Roman Catholic hierarchy, the divine right monarchies, the feudal oligarchies, all struggled very hard before they gave way to common sense and the rights of the people. Just so slavery, as an element of political power, is now making its last dying struggle, and you may depend upon it, it will fight to the last. But if you have read your Bible right, and have the true instincts of a free-born American boy in you, you cannot doubt how the contest will end.—*Harper's Weekly.*

WHAT SHALL WE DO WITH IT?

Slavery is the fountain of our national troubles. No subterfuge can evade this self-evident proposition. Known to be the sum of all villanies, it has heretofore been treated, even at the North, as if there were a peculiar sanctity belonging to it, which none should dare to invade.

Its history for the last sixty years shows that it has reduced the whole region where it exists to barbarism, and caused Northern men to be treated, habitually, with a savage brutality, which the aborigines would have regarded with abhorrence.

The same spirit is now manifested by them upon the battle-field toward the wounded and prisoners. It causes one's blood to boil in his veins to read of the horrible atrocities perpetrated upon disarmed, defenceless, and wounded men. Hell itself seems to be let loose when these chivalric bloodhounds, trained in the school of Slavery, have the chance to gorge their hate upon the prostrate bodies of fallen men. At the recital of their doings after the battle of Bull Run, indignation burns in our breast, and our involuntary exclamation is, "Let these atrocities be avenged."

Without stopping to inquire how far this spirit is justifiable in war, beyond the present exhibition of diabolical malice, and ascertain whether these things are not the necessary outgrowth from existing institutions; and so whether we ought not, in the interests of humanity, to expunge the cause, rather than exhaust our energies upon a mere transitory incident.

Slavery exists: its teachings, its example, its influence, its animating spirit have produced, as legitimate fruits, an utter demoralization, in life, in religion, and in social duties, among all classes at the South. A reckless contempt of justice; murders without number among themselves; denial of the rights of property and persons of strangers; and, finally, the present war, and all the atrocious cruelties which mark its progress.

Now it is very certain that ever so severe punishment, inflicted upon the monsters who, upon the de-verted field in Virginia, made themselves a loathing, a detestation and a stench in the nostrils of humanity, will not correct the evil. We have borne with it and its hideous fruits for sixty years, with a patience, forbearance, and sympathy, which on the surface would seem justified, rather by the maxims of Christianity than by those of patriotism; but which, on examination, will be found at war alike with both.

Slavery has begotten all our national calamities, and upon *that* should our vengeance fall. We are in a state of actual war. It is the solemn duty of Congress to provide for the general welfare; and few will question their right to strike at the root of the deadly Upas, whose poisonous fruits have already blasted our prosperity, and filled our land with lamentation and mourning and woe. Slavery has no right under heaven, save the right of the strongest; but at this moment it is used with prodigious energy to strengthen the strongholds of rebellion, and to cripple the authority of our constituted Government. The war power should be summoned into active exercise; and Congress, nerving itself with the firmness of right and patriotism, without a moment's delay, should decree by a solemn edict that Slavery is abolished on this North American Continent, from this time henceforth and forever.

The people all seem prepared for such an event. Nine out of ten will tell you "it must come to that at last." Now is the time for the glorious consummation. If some provision must be made for the true men in the loyal States, let it be done; but "when the hour of emancipation shall have struck," the Secessionists of 1860 will not probably speak of their right to indemnity; *they have just given acquittance of it in cannon balls.*

But let no lion obstruct the way; let no cowardice or squeamishness about one man's right to another man's blood and muscle unnerve the hand of the patriot.

High above and beyond these surface reasons for such a course of policy, which commend themselves to every man's conscience, others rise of surpassing national importance.

First: The fact stands out in bold relief, undeniable, that whether the United States constitute one, two, or half a dozen governments, no solid peace can ever revisit us, or shed its benignant beams on our unhappy land, while slavery endures with them, and it is a simple but tremendously significant question whether we shall protect and foster this spawn of the cockatrice to dishonor our country, paralyze every noble and generous sentiment, and dye the green fields and crystal waters of our beloved land with fraternal blood [illegible] tion of the world, wipe out the desolating and damning scourge at once and forever.

And, Second: In this war, waged only in the interests of slavery with savage barbarity, no weapon, no armies, no navies, no blockades, no victories, no compromises, no hollow conventions, can be a hundredth part so effective in securing an early, solid, and lasting peace, and a united country, as the emancipation of the slaves.

Third: Let a decree for that emancipation go forth, and no other country on earth can recognize the independence of the South *with slavery*, without fastening upon itself the execrations of all the civilized world.

Fourth: Such an edict would effectually obliterate that blood-red stain upon humanity and civilization—the slave trade.

And, Fifth: It will redound to our everlasting glory, and to the enduring welfare of our whole country, both North and South.—*New York Tribune.*

SEQUESTRATION AT THE SOUTH.

The Richmond *Examiner* of Monday gives an abstract of a very important bill passed by the Southern Congress, shortly before its adjournment, for the sequestration of all Northern property found in the South. The following is the principal legislative clause:—

"*Be it enacted by the Congress of the Confederate States*:—That all and every the lands, tenements and hereditaments, goods and chattels, rights and credits within these Confederate States, and every right and interest therein held, owned, possessed, or enjoyed by or for any alien enemy since the twenty-first day of May, 1861, except such debts due to an alien enemy as may have been paid into the Treasury of any one of the Confederate States prior to the passage of this law, be and the same are hereby sequestrated by the Confederate States of America, and shall be held for the full indemnity of any true and loyal citizen, a resident of these Confederate States, or other person aiding said Confederate States in the prosecution of the present war between said Confederate States and the United States of America, and for which he may suffer any loss or injury under the act of the United States to which this act is retaliatory, or under any other act of the United States, or of any State thereof, authorizing the seizure or confiscation of the property of citizens or residents of the Confederate States, or other person aiding said Confederate States, and the same shall be seized and disposed of as provided for in this act: *Provided, however*, When the estate, property, or rights to be affected by this act were or are within some State of this Confederacy, which has become such since said twenty-first day of May, then this act shall operate upon and as to such estate, property, or rights, and all persons claiming the same from and after the day such State became a member of this Confederacy, and not before. *Provided, further*, That the provisions of this act shall not extend to the stocks or other public securities of the Confederate Government, or of any of the States of this Confederacy, held or owned by an alien enemy, or to any debt, obligation, or sum due from the Confederate Government or any of the States to such alien enemy. *And provided, also*, That the provisions of this act shall not embrace the property of citizens or residents of either of the States of Delaware, Maryland, Kentucky, Missouri, or the District of Columbia, or the Territories of New Mexico, Arizona, or the Indian Territory south of Kansas, except such of said citizens or residents as shall commit actual hostilities against the Confederate States, or aid or abet the United States in the existing war against the Confederate States."

Sections, 2 to 13, provide for the appointment of receivers in each county, and impose a penalty of $2,000 on all who may endeavor to conceal the ownership of property belonging to alien enemies. Section 11 provides for the appointment of three commissioners to take charge of the sequestration fund, and to hear and decide on all claims against it.

TWO THOUSAND CONTRABAND SLAVES. General Wool has sent to Washington for instructions touching the course to be pursued with contraband slaves, two thousand of whom are now at Fortress Monroe. He is ordered to send to Washington all whom he can spare, the men to be set to work on intrenchments, the women to be employed in the camp kitchens, and paid for their services.

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ISRAEL SMITTEN AT AI.

BY LIEUT. GENERAL T. PERRONET THOMPSON.

That all which is written is written for our instruction, is as true in one department of history as in another.

Among those records which tell of the first movements among mankind towards purer manners and more rational belief, are things profitable for doctrine, for reproof, for correction, for instruction in righteousness and in military tactics. The boldest of partisans may take a lesson from the generalship of Gideon, and the craftiest of dabblers with the accursed thing a warning from the discomfiture at Ai.

Here were men, who, in spite of light and knowledge, chose to fight without a cause, or with repudiation of the cause which had carried their forefathers through events wonderful and great. Of course, there were varieties among the sinners. Some only thought it was not worth while to go to war for existing differences, and lived in hope that a snug compromise of some kind might return them to the flesh-pots where their souls would be. And some, perhaps, had the downright love of strange women in their hearts, and grieved to lose the pleasant foraging there would be among the daughters of the Philistines.

And so, to it they went, and came beaten away. Waiving, for the present, the question of what might be the miraculous part, they were men committing the earthly folly of going the half-witted way to work. It is not on record whether they had newspapers that set them on; but it certainly was not Joshua, except as he weakly gave way to the men who pretended to have "viewed Ai." It is an excellent piece of advice, whether in Montecuculi or in Marshal Saxe, that a commander-in-chief should see things with his own eyes.

But there have been later lessons and wider. When Napoleon went to Moscow, he might have carried all before him, even after difficulties began to press upon him, if he could have found in his heart to declare the reestablishment of Poland, and the abolition of serfdom in Russia; in other words, if he would have made himself a cause. But he preferred the destruction of his army and the trampling of France under the hoofs of her enemies. And for why? He would have been called "humanitarian and abolitionist"—and who can stand being called "humanitarian and abolitionist"? He thought deeply on the mortifications and sufferings which might have been brought on aristocratic serf-owners; and the sufferings of French grenadiers, buried by myriads in the snow, were as nothing in the balance.

A second time the man was doomed to make the same mistake. If, on his return from Elba, he had indited five lines in recognition of liberal principles of government, which would have sent 40,000 National Guards on a holiday excursion to the Vendée, and liberated 30,000 regulars there shut up, he might have won at Waterloo; but he would not, and so went to St. Helena. *All games are lost by haggling on the terms.* Bellona is the last of the goddesses to be flirted with, the chances are too dreadful to allow of throwing up the sure card to try our fortune upon the worse.

Or, suppose the English, at the time of their Revolution, had refused to acknowledge the assistance of a Dutch fleet and army; or the Americans abnegated Lafayette, and the fleet that brought him. We had rather win the battle without, might some wiseacres say;—but could you be sure to win the battle? Or if the French, when threatened with all manner of Brunswick vengeances, had thought it beneath them to take advantage of the feeling in favor of themselves and principles, which existed among their enemies' population;—or the English, in antipathy of races to the Gael, had refused the aid of the anti-Stuart clans, who, under the command, if I make no mistake, of the grandfather of the present Sir John M'Neil, threw down a garden-wall in their front, and fell in on the enemy's flank at Culloden, with great effect upon the fortunes of the day; if any of these had happened, there would have been no miracle, but only the natural result of men trying how not to do it.

See, in the present case, the lesson which has been bequeathed to posterity. It was the doing neither of the soldiers nor the statesmen; it was the battle of kites and crows, which is directed by ignorance and self-conceit. It would have been a pusillanimous caution to have alarmed the enemy for his rear. There wanted but a move and a word, and his whole rear was your own. It was thought better to fight him with one arm tied up; and the result was suitable. It is improper to fight an enemy with both arms, when you have the option of fighting with one. It takes away the merit of success, and is directly contrary to the maxims of that patriarch of the military art, who let his enemies' two armies unite, that he might beat them both at once. War should be a tournament, a game for the amusement of spectators, and not a struggle for objects to which men's souls and bodies are attached. Though there are four millions in your enemy's rear who are holding him in fear, do not commit the baseness of taking advantage of it. What good would you have had of your victory, if it had been gained on such grounds? True, that

"You had by this possess'd the towers of Gath";

but what good would the towers of Gath have been to you if so possessed? Better give up your own children to the slaughter, and comfort yourselves that you have buried your friends and your good name, but you have saved slavery.

And, now, for what is to come of it? It is in the course of nature that such a misfortune should be only a whet in the way of appetite to try again. But do not try again till you have got a cause. And when you try, remember the ancient maxim, that fights begin in the rear. The Romans, senior soldiers in their day, ever put their veterans in third line. Do not go probing for "masked batteries" to run your heads against, but *make a movement towards the four millions of allies you have behind.* Utter the one word which would make the walls "fall down flat, so that the people went up into the city, every man straight before him." Or, if the people will not shout when the priests blow, then give the world a grand specimen of self-denial, and submit with a grace to the martyrdoms a victorious Slave Power may in its tenderness impose!

Eliot Vale, Blackheath, England.

THE BARBARISM OF SLAVERY.

BY REV. JOHN S. C. ABBOTT.

Seldom in the history of the world has there been a record of more unmitigated barbarism than the Southerners have displayed during the progress of this rebellion. Every mail comes laden with stories of outrages, which are almost without a parallel in Christendom. Merely for the expression of an opinion that slavery is impolitic, or that the Constitution of the United States deserves respect, women are insulted, imprisoned, scourged. Men have their heads shaven, are smeared with tar, mutilated at the whipping post, and hung. It is said that there are more than two hundred well authenticated cases of these savage executions at the South, within the last year. It is the spirit of slavery which has thus converted men to demons.

There are, doubtless, some exaggerated or unfounded rumors. The following facts are reliable. A gentleman recently escaped from Georgia to New York. The writer saw him. He was a merchant at the South. The only way he could save himself from all the horrors of lynch violence was to assume that he was one of the most fierce of the Secessionists. He was drafted into the army to fight in support of a rebellion he detested, and against a government he revered. By feigning important business in New York, and by leaving every dollar of his property without the slightest protection, he so far disarmed suspicion as to escape—but utterly ruined—beggared.

Two Northern gentlemen were conversing at the South. A Southerner came up and said to one, "*You are a damned Yankee, and the Yankees are damned Abolitionists,*" and with his revolver shot him through the heart. No more attention was paid to the outrage than if he had shot a mad dog.

A Northern lady was at a breakfast table in New Orleans. "What is the news?" some one inquired. "None," was the reply, "except that a party of men last night took another fort, driving out the United States soldiers." "Is it not treason," inquired the Northern lady, very innocently, "to attack a fort of the United States?" Louisiana had not then seceded. A man of large wealth, and prominent in the community, broke out upon her in the coarsest language which could be framed of profane and vulgar vituperation, threatening to hold her husband answerable for her sentiments. The lady, terrified in view of the insults and death she had probably brought upon her husband, said, "Will you accept the apology of a lady, when I assure you that I intended no offence?" "Yes," was the reply of the wretch, "I will accept the apology of a *lady*; but you are no lady; and when I meet your husband, I will wring his nose for him." Such is slaveholding chivalry. Not one at the table interposed to protect the lady.

An old man from the West was seized in Savannah, for the crime of loving the Union. One half of his head was shaved, and then his whole head and face were daubed with tar and covered with cotton. In this plight, he was put into the cars, to be sent out of the Southern Confederacy. When he reached Atlanta, Georgia, a telegram to the chivalry there had announced his arrival. The dispatch was concluded with the words, "*If you catch him, give him hell.*" The wretches were on hand. They tore him from the cars as he was piteously begging for his life, and imploring that he might be permitted to return home to his family. Amidst fiendish yells, he was borne off to torture, and, doubtless, to death, for the poor old man has not been heard from since. A gentleman of Cincinnati, escaping himself, in disguise, from this reign of terror, witnessed this scene.

In Augusta, Georgia, some gentlemen were sitting together discussing public affairs. One, who was from the North, said, in reply to contemptuous allusions to the cowardice of the North, "Gentlemen, we must not underrate the strength of the enemy." It was a treasonable remark. The mob were set upon him. His explanations were of no avail. He was seized; his head was shaved, his head and face were daubed with tar, he was whipped, on the bare back, till the blood dripped to his feet, and was then allowed twelve hours to leave the city, if he would escape hanging.

We might fill pages with such narratives, well authenticated. The Southern Confederacy has sunk into a barbarism which is a disgrace to Christendom. Every American must be overwhelmed with shame to think that such deeds can be perpetrated in the United States, in this, the nineteenth century. But it is the natural result of the barbarism which slavery engenders. Men who pursue their brothers with bloodhounds, who sell maidens at auction, who flog naked women and girls, as regardless of their persons as if they were dogs, who practise all the inhumanities of manacles, whippings, and burning at the stake, which are necessary to keep in subjection a brutalized and crushed race, must become barbarian. They and their children, of necessity, lapse into a semi-civilized state. The fact is undeniable that the slaveholding States, taken as a whole, are but a half civilized community. "The South is a decaying race. Within its own bosom lie the seeds of certain ruin." Accustomed to tyrannize over the helpless, becoming brutal by cruelty, with consciences seared by the constant violation of every principle of right, and ever inflamed with vile whiskey, a Southern mob display attributes of incarnate fiends, such as can scarcely be found in heathendom.—*Congregationalist.*

THE VIEWS OF CALEB CUSHING.

In a public address delivered at Salisbury, Mass., last week, Hon. Caleb Cushing expressed himself as follows in reference to the war:—

There is no man or woman who does not deplore civil war, but whatever may have been our antecedents, there is no uncertainty as to the duty of every citizen of the United States. We are in formal war, war declared by the insurgents—war declared and accepted by the loyal Government of the United States.' In the eye of the law, the duty which devolves upon the citizen is clear and unmistakable. It is to accept the constitutional fact of the war. I know it as well as any other man, and from the secession of the Southern States, I have abstained from sympathy, countenance and intercourse with them. In time of war, each subject owes to the Government (who has the right to demand it of him) his body, his wealth and his thoughts; his body to defend the government, his means to sustain the government, his moral allegiance to support the government and the Constitution. I do not state these things more deeply than I feel them. Would to God that all would feel it their duty to support the administration in this hour of trial! I opposed the President in the last election, and others of us did the same, honestly, openly, but from the part of us who would be supposed his political enemies come no such vituperation against the administration as I have seen in some of the leading journals of the party which elected him. I have been carried back by these malignant innuendoes of inefficiency and other grave faults, to the days of the administration of Mr. Pierce. Now, much as I resisted the present administration as it was coming into power, I here declare, that whatsoever has been said of me or thought of me to the contrary, I have from the 4th of March, 1861, sunk all opposition. And let me tell you on this 17th day of September, that but one thing remains to the United States, and that is to conquer victory.

In such a time as this, to talk of political parties is not the thing. Party now is but the dust in the balance, the foam on the wave in comparison with Union and victory. When peace shall again revisit us, then, and not till then, will I criticise. When 250,000 of my fellow citizens are in arms for the defence of the government and the country, I will not do it. We must have victory to ensure respect from the South, to dictate proper terms of peace, and to stand up in the face of the world, friendly or opposed, to have their profound regard. I have been called disunionist, secessionist and traitor, but I believe I can truly say that no man in Massachusetts has lost more and sacrificed more than I have in friends, certainly in political power. I speak of my party, and for the moment the loss of country. Are any so absurd, so malicious, as to suppose that I would have made these sacrifices for nothing? I forgive them. I have for thirty years, from the time when I perceived the clouds of the coming storm, gathering in the North, and above all in the South, done all that I could in more than one party, to avoid it for my country.

I will not undertake to foretell coming events, for I have had many accusations in this respect, but I will say one word on the military position. This war must be pursued for twenty years, if need be, to have victory.

Much fault has been found with our officers and soldiers in regard to the battle before Manassas—that it ought not to have been fought. But that battle was a *necessity*. If it had not been fought that week, Washington would now be in the power of the enemy. If it had been delayed, the 75,000 three months volunteers would have been withdrawn. In that battle, New England showed herself true. The 2nd R. I. regiment, the 2nd New Hampshire and two Massachusetts regiments were in the thickest of that hot fight. We have proved that we, of New England, had the true metal. And it is the duty of New England still to show that we have not only brains to think, and mechanical ability to manufacture for the country, but that we have brave hands and stout hearts to battle for our native land, and stand up for our rights as did our fathers of the revolution. And let us now in this great temple of nature—by the music of this sounding Ocean, swear to be faithful to the Government of the United States, and to restore the Constitution of our country.

GENERAL FREMONT'S PROCLAMATION.

There is scarcely a paper which is honestly and earnestly in favor of a vigorous prosecution of the war, that does not approve of the proclamation of Gen. Fremont. The Baltimore *Patriot*, located where the full effects of a policy so vigorous can be understood, thus speaks of it:—

"Those among our contemporaries who, friendly to the cause of the Union, yet question the course of Major General Fremont, ought to reflect upon the consequences, now upon us all, of *indecisive*, or, if they please to call them, moderate and conciliatory measures. The situation of affairs in Missouri calls aloud for the most vigorous procedure. And it is most fortunate for the Union cause that its destiny there is confided to bold and energetic hands. These are no times for half measures. A daring operator is not necessarily less skilful or less cautious. The hour demands resolution and promptitude, as well as courage. We have had enough of attempts to soothe, to conciliate and compromise with traitors bearing arms in their hands; and *we know what we have suffered therefrom.* They must be put down. We rejoice at and heartily approve of Gen. Fremont's action. A course, similar in its decisive coping with treason, open or covert, but modified by the peculiar circumstances of each locality, might be adopted elsewhere with the greatest advantage."

Immense indignation is felt and expressed at the West, at the letter of President Lincoln to General Fremont, respecting his recent proclamation. The people are strongly with the "Pathfinder."

The Liberator.

BOSTON, FRIDAY, SEPT. 27, 1861.

MEMORIAL OF THE PEOPLE TO CONGRESS.

"PROCLAIM LIBERTY THROUGHOUT ALL THE LAND, TO ALL THE INHABITANTS THEREOF."

To the Congress of the United States:

The undersigned, citizens of , State of , respectfully submit—

That as the present formidable rebellion against the General Government manifestly finds its root and nourishment in the system of chattel slavery at the South; as the leading conspirators are slaveholders, who constitute an oligarchy avowedly hostile to all free institutions; and as, in the nature of things, no solid peace can be maintained while the cause of this treasonable revolt is permitted to exist; your honorable body is urgently implored to lose no time in enacting, under the war power, the total abolition of slavery throughout the country—liberating unconditionally the slaves of all who are rebels, and, while not recognizing the right of property in man, allowing for the emancipated slaves of such as are loyal to the government a fair pecuniary award, as a conciliatory measure, and to facilitate an amicable adjustment of difficulties, and thus to bring the war to a speedy and beneficent termination, and indissolubly to unite all sections and all interests of the country upon the enduring basis of universal freedom.

A FINAL REPLY TO "J. W."

We give another rejoinder from "J. W." in our present number. Who our correspondent is, we are still ignorant; nor are we curious to know. The discussion is one that concerns principles, not persons. As, in his first letter, he speaks of his return from abroad, after forty-five years' absence from his native city of Boston, and as, in his second letter, he claims to have been "an associate of Daniel Webster of the Free Trade party in 1822," we presume that he is much our senior in years. A long life, however, seems to have been spent to little purpose, so far as relates to the development of his moral faculties, judging from the manner in which he treats the case of the millions who are held in unrighteous and degrading bondage in our land, and from his views of the present controversy between the Southern conspirators and the Government.

We do not perceive the utility of protracting this discussion. "J. W." can see no difference, in principle or in right, between the ground assumed by our revolutionary fathers, in their Declaration of Independence, and that occupied by the Southern secessionists! The reason is, obviously, that he is himself a secessionist in disguise, and doing what in him lies to overthrow or to dismember the Government. He assumes that Jefferson Davis and his treasonable crew are only the echoes of Washington, Jefferson, and their patriotic associates! He denies that the course pursued by the latter has received the sanction of any country, much less that of the whole civilized world! He thinks they were not roused to resistance in consequence of taxation without representation, so much as by "the apprehension of an Established Church as in England"! He reveals his propensity for unobstructed and successful slave-hunting in all the free States, to the overthrow of all the barriers for the protection of personal freedom, in his branding as treasonable measures the adoption of Personal Liberty Laws by the several States named in his category. That subject has long since been exhausted in our columns, as every where else, and we are not disposed to reopen it here. We simply deny the charge that those laws "nullify laws warranted by the Constitution," and assert both their rightfulness and necessity under that instrument. They deny to no slaveholder his fugitive slave, but concede the validity of his claim, provided he can satisfy by the evidence he adduces a jury of twelve men. They are specially designed to protect free colored citizens of the State against prowling kidnappers, simply interposing as a shield the jury trial, and prohibiting active co-operation in the business of slave-catching. They are all the more necessary, because all complexional distinctions have ceased among the victims of the slave plantations, and white slaves are as readily purchased as black ones, and "no questions asked." Hence the families of the poorer classes of the North, though of white complexion, are in special danger of being made desolate by unprincipled kidnappers, and the laws for their protection cannot be too strongly made. The pretence, that the rebellion is mainly owing to the passage of the Personal Liberty Laws aforesaid, is one that the rebels themselves laugh to scorn. For thirty years they have been concocting their treason, which finds its root in a hatred of democratic institutions. In the language of the Richmond *Examiner*, they "hate every thing with the prefix FREE to it; especially FREE SCHOOLS, the source of all the damnable isms at the North." They have aimed at the universal and permanent subjugation of the North to their slave-driving supremacy; but the growing spirit of freedom, through the quickening power of the Anti-Slavery movement, is at last more than a match for all their cunning, knavery, mobocratic violence, bullying, perfidy, and villany in every form and to any extent. Conscious that they have irretrievably lost their despotic control, and treacherously refusing to submit to an administration not of their own choosing, they have made war upon the government for its overthrow, and for the basest purposes dissolved the Union which they had sworn to defend, and in which they had always had the lion's share of power and emolument. Our description of their character is not, of course, at all to the taste of "J. W."; but we have no epithet to soften, no accusation to modify. We believe in "great plainness of speech," and in "calling things by their right names."

The persistent attempt of "J. W." to make the idea of popular government, as expressed in the Declaration of Independence, identical with that entertained and acted upon by the Southern rebels, is exceedingly disingenuous. Between these rebels and our revolutionary fathers, there is no point of agreement or resemblance, either in the abstract or in the concrete; and to make the uprising of the latter against British despotism a cover or a precedent for the atrocious behavior of the former, is an insult to reason and sound morality.

"J. W." says that his "rules of political economy are scarcely answered by the *Liberator*." We believe that "righteousness exalteth a nation"; he takes the opposite ground. We believe that God is a better paymaster than the devil; he does not. We believe that to rob the poor and the needy—to keep back the hire of the laborer—to destroy all motive for industry and economy—to substitute violence and fraud for justice and good faith—is not productive of prosperity in any direction; he differs from us in this opinion, and thereby indicates his line of action, provided he reduces his theory to practice!

Commenting upon an admission we made, he exclaims, "Aha! then the North does, after all, derive increasing wealth from using the raw material of cotton"—and asks, "If this be so, has not the North a large interest in *slave labor*?" We answer, no, she has a large interest in *cotton*, which will be greatly enhanced by *free labor*, whether performed by blacks or whites. Even "J. W." says—"We all admit *the evil of slavery as we have it.*" Using language honestly, what "interest," large or small, has the North in any "evil"?

"As to the 58th chapter of Isaiah," we referred to it because it is based upon the reason of things, upon everlasting truth, upon the nature of man, and the law of the living God, so far as it relates to oppression. If there be anything in "the 25th chapter of Leviticus" contrary to it, then it is no "offset," but only a cool assumption on the part of our correspondent that what is right in one instance, is nullified by what is wrong in another!

THE PRESIDENT'S FAST.

On the very day on which this paper is printed, comes a new proof of the hollowness of the popular religion, and the unfaithfulness of its clergy. By way of striving to obtain the favor of God for an eminently guilty nation, its chief magistrate calls upon its people to pass a day in ceremonial observances, (one part of which is going without their dinners,) while at the same time he is actively opposing the reformation of that people, and counteracting the movements made by some among them towards the abolition of their great sin. Even supposing the simultaneous observance, by this whole nation, of private fasting and public prayer, separate from the performance of actual duties and the forsaking of actual sins, to be a good thing in itself, would a hundred *such* Fast-days compensate for the harm the President has done in limiting Fremont's just and admirable Proclamation?

The half civilized Jews had many fastings incorporated with their system of bloody sacrifice, ritual purification and vicarious atonement, for these things grow on the same tree, and properly belong together. People who expected to get rid of a sin by killing a sheep, might easily be made to believe that they could expedite the process by going hungry through the day; and the priest, who had the sheep for his own dinner, was ready enough to favor this theory, and insist upon its observance as a religious duty. But some, even among these Jews, had light enough imparted to them from on high to see the truth which should come in place of these superstitions, and to teach a better system. Isaiah, speaking in the name of Jehovah, plainly exposes the false doctrines that had previously been taught in that name, and shows that sin is to be combated by a faithful doing of the antagonistic righteousness. He says, in direct opposition to the popular belief, and to the priestly representations of God's character and requisitions—"I delight *not* in the blood of bullocks, or of lambs, or of he-goats! Who hath required this at your hand! Bring no more vain oblations! Incense is an abomination to me! Your new moons and your appointed feasts my soul hateth! When ye spread forth your hands, I will hide mine eyes from you! When ye make many prayers, I will not hear! Your hands are full of blood! Wash you, make you clean! Put away the evil of your doings! Cease to do evil! Learn to do well! Seek judgment, relieve the oppressed!"

Here are three great truths taught by a Jewish prophet, to the understanding of which our nation, calling itself Christian, has not yet attained. 1st, Ritual observances do *not* please God. 2d, The way to get rid of sin is to leave off doing the sin. 3d, The repentant sinner should set himself at once to undoing the wrong that he has done. Elsewhere, the same great teacher of true religion applies the same truth to the popular practice of fasting, again declaring, in the name of God, first what is *not*, and next what *is*, the right way to serve and please Him—

"Is it *such* a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call *this* a fast, and an acceptable day to the Lord?

Is not *this* the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

In spite of these just and true precepts of a Jew, and in spite of the similar truth embodied in the later teachings of Jesus, our chief magistrate deliberately disregards both points of this instruction. He refuses to break the yoke, and let the oppressed go free; he stops this process when commenced by one of his subordinates; and he volunteers the appointment of a day for "humiliation, prayer and fasting"!

"Humiliation." No doubt this people needs it. We are at once an unjust and oppressive nation, and a proud, conceited, bragging nation. We ought to be, and to show ourselves, humiliated. But is this to be a mere form, a show before the eyes of men, a bowing down the head like a bulrush? Will not true humiliation be better secured, and very efficiently secured, by setting ourselves to undo the vicious work which we have been doing for the last hundred years? By purifying that Constitution which we have been boasting of as already perfect? By altering our sham Democracy into a system adapted to secure the rights of each man, woman and child? By humbly admitting that we began wrong, and that we must turn about and amend? There will be no want of humiliation, considering what our past language and action have been, if we now, President and people, army and navy, parson and parish, Congress and constituency, set ourselves heartily to effect the entire eradication of slavery! This will be genuine humiliation; "very salt, and bitter, and good."

"Prayer." Prayer is the soul's sincere desire! If we wish to make open confession of our sin, this desire can in no way be so plainly shown as by setting ourselves immediately to the work of undoing that sin. We know what Fremont's "sincere desire" is, by the manner in which he administers his office. We know, also, by the manner in which President Lincoln administers his office, that *his* sincere desire is *not* that liberty should be proclaimed throughout this land, unto all the inhabitants thereof! And while his action continues as at present, this disposition of the heart will continue apparent, though he should dispense with a dozen dinners, and go through the form of prayer in a dozen meeting-houses!

Let us understand this, which seems not difficult to understand. When the thing is done, the *form* of the thing of course goes with it. If we really turn away from our sins by righteousness, we shall secure the form and the substance also. While we keep our sin, hold it fast, plead Constitutional warrant for it, and oppose those who begin the work of reformation, compliance with the form of Humiliation, Prayer, and Fasting, is *nothing but* a form! It is a new sin added to the old score. When a mere form is thus deliberately offered to God as a substitute for the substance, as a means of evading the duty manifestly due, must He not necessarily say—may we not rightfully say—"It is iniquity, even the solemn meeting"!—C. K. W.

DIALOGUE BETWEEN PHARAOH AND MOSES.

The following, published some years ago, was never more appropriate than at the present time. It is respectfully submitted to the attention of Pres. Lincoln.

Moses. The Lord God, who made heaven and earth, and all that in them is, hath seen the afflictions of His people whom thou keepest in bondage, and hath sent me to command thee to let them go, that they may serve Him.

Pharaoh. Who art thou, that presumest to interfere with matters of government? Know you not that I make laws, and it is for the people to obey them?

Moses. Yea, verily; but God, in whose hand thy life is, saith unto thee, Let my people go!

Pharaoh. I did not bring these people hither. I found them here when I took the throne.

Moses. It matters not how or when they came. The Lord God saith, Let them go!

Pharaoh. When I took the crown, it was understood that these men were slaves. If it was so great a crime, why did not thy God see to it before? I will not let them go.

Moses. Surely, thou knowest it is wrong to keep men in chains when they are guilty of no crime. Change thy laws, Pharaoh, and save thyself and the nation.

Pharaoh. Why do you trouble me about this matter, thou disturber of the national peace? We are all in favor of liberty, of course; but this subject must not be meddled with. It excites some of my people. I tell you I will not let them go.

Exit, in great haste.

Moses (alone). Oh, Lord my God! Thou seest the hardness of the king's heart. What am I to do?

A Voice from Above. Go again unto Pharaoh, and say unto him, The Lord God commandeth thee to let these people go.

REJOINDER FROM "J. W."

NEW YORK, Sept. 18, 1861.

The *Liberator*, in its issue of Aug. 23d, makes some comments on an article of J. W. in the same paper; but it was not deemed necessary to reply to the same, especially as the *Liberator* seemed to be overrun with communications. And, indeed, it is a matter of no little difficulty to know how to speak safely in such times. But, in the *Liberator* of Sept. 13, there is an article, entitled "The War for the Union of Liberty with Slavery," that so nearly approaches the doctrine that J. W. has advocated, that he is tempted to notice both articles in a brief way.

The first question the *Liberator* asks is as to the Colonists and Great Britain. "Were the former extremists, and so unable to come to a fair decision respecting their alleged grievances? or did they not make a just issue, so just that the whole civilized world, Great Britain included, has since recognized?" &c. No, indeed! they believed they had a just issue, but no other country sustained the opinion. Nor has Great Britain ever admitted it. She regrets only that she did not make a compromise, or let the Colonists depart peaceably, (as I fear we shall one day do with our seceders,) as a matter of good policy. France took part with us to damage England, not in approval of our principles, and never ceased to regret that she did so. Moreover, if what the *Liberator* says were fact, it only damages its argument, because if England admitted the wrong of coercion, of men who declared "that all government was by consent of the governed," it is an example to us to avoid the same thing. The comparison, then, becomes a question of merit. With the Colonies, "taxation without representation" was the sore point (and it had been wise in Great Britain to have granted it); but they had really no right to expect such a concession; it had been unknown to any Colonies since the world began; it was no actual grievance instituted *for the first time*. Nor was it the actual cause of the Revolution, but a leading one was, the apprehension of an *Established Church* as in England, and every Puritan minister in the North moved, in consequence, to promote separation.

Now, then, on the other hand, what grievances had (or supposed they had) the South? Was the Constitution violated by the Government? No, never; the *Government* always kept within it. By whom, then? who firstly violated it? Let us look at the Personal Liberty Laws passed—thus—

Pennsylvania,	3 months	imprisonment,	$1000	fine.
Michigan,	10 years	"	1000	"
Indiana,	14 "	"	5000	"
Massachusetts,	5 "	"	5000	"
Wisconsin,	2 "	"	1000	"
Iowa,	5 "	"	1000	"
Maine,	5 "	"	1000	"
Connecticut,	5 "	"	5000	"
Vermont,	15 "	"	15,000	"

Now is it treason, or not, to pass laws nullifying laws warranted by the Constitution, however bad or unjust they may be morally? and was it no cause of complaint to the South, even though the *Government* had kept faith with it, that nine States had violated its rights and broken the Constitution? Was it wrong in fearing, that when such States controlled the Government, the latter would also violate the Constitution? Had it greater or less cause, then, than the Colonies, on such control occurring, to seek a separation from such Northern States?

The South, however, *did* participate in a legal election and organization of the new government, and, having done so, it became its duty to await the result, and see if the *Government* followed the example of the States named, or still gave protection under the Constitution to Southern rights. That is the reason why J. W. has disapproved of secession, but its general right under a Constitution that neither grants nor denies it, is another matter, before commented upon. Nor, although the *Liberator* has kept aloof from politics a quarter of a century, (as has J. W.) does it render it free from prejudice, for it naturally "sees through a glass *darkly*." Where slavery exists, every thing must be wrong—sectional, social, political rights; every thing takes the same color in the mind of one idea. "No language of impeachment or condemnation is too severe to apply to the rebels. Theirs is perjured villany, colossal criminality, unmatched diabolism." This is the freedom from partizanship of the *Liberator*! How would it sound in the mouth of a judge, who in law was trying a criminal? Would it be impartiality?

The *Liberator* next proceeds to quote the Declaration of Independence, to show that J. W. was wrong as to the naked principle of "all just government being by consent of the governed," and to prove it, to show that there was a list of injuries suffered from Great Britain. But that has nothing to do with the principle of self government as laid down; that is direct and universal. The injuries recited are only to justify the Colonies (as *they* think) in acting upon this established principle. The right, as before observed, was never allowed by any but themselves, nor were the injuries. Great Britain has regretted not heeding and amending the alleged complaints, right or wrong, as a matter of humanity and wise policy, not as right. "To prove this, (tyranny, &c.) let facts be submitted to a candid world," quotes the *Liberator*, as the conclusion of the Declaration: *which is just the position taken by the South.* But what is the "candid world"? Certainly, not the excited North, any more than the raging South. It is the world outside of these, that world varies materially in its opinion of secessionary right. But it varies far less in its opinion of the expediency and humanity of a peaceable separation, if reunion be impossible. Nay, those people abroad, hating slavery most, see in its separation and isolation a far better chance of emancipation, than in its restoration to the Union, with all past and many future guarantees for its security, and a continuation of the enormous profits the North has made out of it. Great Britain says, "Let them go, as *we* ought to have done with our Colonies, and waive the question of right." If wisdom in her case, why not in ours?

J. W.'s rules of political economy are scarcely answered by the *Liberator*. He cannot be "laboring under a delusion" as to facts against opinions. "Does he think that slave owning and slave-driving can produce wealth, or even make both ends meet? that the South were not driving to bankruptcy?" which is not altered by the fact of the North deriving increasing wealth, &c., from using the raw material." Aha! then the North does, after all, derive increasing wealth out of slave labor! The *Liberator* admits it. That was what J. W. contended for. And if this be so, has not the North a large interest in slave labor? O, but, says the *Liberator*, "every branch of Northern industry would be greatly benefitted by the abolition of slavery." How, master *Liberator*? This is only an assertion; and if it were so, it is no proof that it is not greatly benefitted now. One thousand ships are required to export cotton alone. It is not a tendency of the South to bankruptcy J. W. touched upon; he only said that "the North had the kernel, the South the shell" of slavery. Why, the declaration of the *Liberator* proves it. But it goes too far—quadrupled productions and labor in forty years do not show a tendency to bankruptcy, though they may not absolutely enrich.

As to the 58th chapter of Isaiah, the *Liberator* may offset it with Leviticus, chap. 25, ver. 45, 46, but we are not discussing religious aspects. We all admit the evil of slavery as we have it. A feasible plan of abatement or emancipation is what is needed. Where is the wisdom that can form it? J. W.

P. S. The *Liberator* says, "No prosperity by the fiat of Almighty God can be the natural product of 'the sum of all villanies.'" Is there not daily in Wall Street and State Street continued prosperity founded upon a basis as culpable in the eye of God as "the sum of all villanies"? Are not the wicked of every sort allowed to prosper? Nay, is prosperity more usually the result of vice than virtue? Prosperity or adversity is no evidence of the "fiat of Almighty God," Mr. *Liberator*, in true theology; that is, as respects justice and right.

DEATH OF BARCLAY COPPIC.

WASHINGTON, (D. C.,) Sept. 17, 1861.

EDITOR LIBERATOR—The telegraph, to-night, brings me sad, sad news, in the record it makes of the assassination of an endeared and much-loved friend. It also bears its weight of sadness for all friends of impartial freedom, in the common bereavement it brings us in the death of the young, modest, brave and chivalric hero whose passage into the spirit land is recorded by the following paragraph:—

"ST. LOUIS, Sept. 16, 1861.

THE LITTLE PLATTE BRIDGE DISASTER. Among the killed by the Little Platte Bridge disaster was Barclay Coppie, of John Brown raid notoriety, together with five or six men with him, *en route* to join Montgomery's Kansas regiment."

I ask permission to briefly recount some incidents in this young martyr's life, that I may thereby aid in keeping a pure spirit of unselfish sacrifice fresh and fragrant in the minds of men.

BARCLAY COPPIC was not more than 22 years of age when he fell a victim to the malignity of that system, to overthrow which he had pledged his life—his all. It is now nearly two years since the nation was roused by a deed which woke the century from its guilty slumbers, and, by its simple grandeur, its height of moral heroism, and unsurpassed courage in the holiest of causes—that of the enfranchisement of the lowly—restored our fast waning faith in the larger humanhood whereof the times seemed deficient. Among the twenty young men who followed John Brown, and formed the "forlorn hope of freedom" then, were two brothers, born in Salem, Ohio, descendants of a God-fearing, man-honoring Quaker stock, from whom the spirit of George Fox had not fled. One was but twenty-four years of age, and the other was four years his junior. Their names were Edwin and Barclay Coppie. The fate of the first will not soon be forgotten. All through those terrible hours in the engine house at Harper's Ferry, he bore himself with undaunted courage; and throughout the weeks of endurance that followed, till he stood hand-in-hand with his friend, John E. Cook, on a Virginia scaffold, his manly tenderness and simple faith won even the hearts of the pirates who hung his body. It lies buried at Salem, Ohio: his soul watches the glorious vindication of the acts of that band which events write so swiftly in History's pages.

The younger brother, Barclay, was one of the party left by Capt. Brown to guard the Kennedy Farm; and, with Owen Brown, Cook, Merriam and Tidd, made his escape into Pennsylvania. The history of that terrible mountain travel, in the depth of winter, amid a population more fierce and inhospitable than the elements and surroundings, has yet to be written. When it shall be, even in the modest words of the survivors, history will point to it in admiration. Capt. Cook was taken soon after entering Pennsylvania; Mr. Merriam took the cars at or near Chambersburg, and reached Boston, and subsequently Canada, in safety. Owen Brown, C. P. Tidd, (now, I am told, serving in Kansas under Gen. Lane,) and Barclay Coppie continued their flight across Pennsylvania. They avoided all persons until they found themselves in the western part of the State, where friends aided them to get to Canada. Barclay, the youngest of the party, feeble in health and burdened in soul, bore his share of the fatigues and dangers of those weeks in the same quiet spirit of endurance which marked the conduct of the whole enterprize. Those who have ever seen our brother will not soon forget his pale face of suffering and resolve, nor the sadly tender eyes wherewith it was lit, in whose depths seemed forever to dwell the shadows of that blow for liberty, and mingled gloom of mountain escape and Virginia scaffold, where a brother died the death of the good. There are those in Boston, especially of the Fraternity, who will remember the guest of the picnic of 1860. Nor idly was the time employed, since his escape from Harper's Ferry. Though in poor health, being afflicted with the asthma, Barclay Coppie found time and strength, in the summer of 1860, to leave his home in Springdale, Iowa, and visit Kansas, where he assisted in clearing the Southern border counties of that State of the gang of man-hunters who allowed no peace therein to the bewrayed fugitive. The gang was broken up—several having met a deserved death.

When the war broke out, Barclay, like many of those who believed that by the sword slavery must die, waited until he saw that, virtually, the battle was waged in behalf of those in bondage. When assured of that, he entered zealously into the strife, and assisted in raising a company in Ashtabula county, Ohio, (the home of John Brown, Jr.,) of which he became first lieutenant. With this party, he joined Col. Montgomery in Kansas, some two months since. How he met his death is now known. The filthy scum and drift, which the advancing waves of civilization fling out so profusely on our western borders, have inaugurated an atrocious system of warfare, which could only have been conceived by the lust-sodden brains and demoniac hearts of such a population as a slavery-ridden and ruffian democracy alone can breed. Yet the "county court lawyer," who presides in the White House, by his action declares, virtually, that martial law shall not be proclaimed against them. When will men in high places stop seeking to conserve the interests of slavery, and seek, at least, to preserve those of the people who elected them?

But it was not my intention to write a political essay, but to lay this humble tribute on the tomb of one whose memory shall live, because of the manly life it holds. Well may we say of him, that his life, few though its years, was yet

"Built of tears and sacred flames,
And virtues reaching to its aims;
Built of furtherance and pursuing,
Not of spent deeds, but of doing."

Truly do we "see the sunsets of the martyrs." For the mourning homestead in Iowa, now twice desolated, and for the noble matron, who thus has given her well-beloved to death, hearts reach out to clasp them around in holiest sympathy. God be with her in this affliction! Yet we know that she mourneth not as those do who know not sacrifice.

Farewell! brave heart, heroic in thought and deed; faithful friend, brother and son, you lived long enough to be immortal as one of Freedom's elect, and long enough to see its dawn lighting all the broad continent, for whose redemption all you had was given. Surely, America is blessed in such souls. Thanks be to the Eternal, we know these deaths are not fruitless. The sunlight is abroad, and the glorious angel of enfranchisement stirs the dark pools. Oh! not in vain, but for the truth, the contest rolls its crimson tide. We give our dead—our glorious dead—that our country may be free indeed!

"Who dies in vain
Upon his country's war-fields and within
The shadows of her altars? Feeble heart!
I tell thee that the voice of patriot blood,
Thus poured for faith and freedom, hath a tone
Which, from the night of ages, from the gulf
Of death shall burst, and make its high appeal
Sound unto earth and heaven!"

R. J. HINTON

UNION MEN. How can the vast army of three hundred thousand men, from a population of not over twelve hundred thousand of the same age and sex, be any way coerced into an argument of a great Union sentiment at the South? Another success like that at Bull Run would bring out half as many more to their standard. As we have under-estimated their military forces, have we not over-estimated their Union population? Besides, how many of the Union men are slaveholders to any amount? Then, again, the non-slaveholding Union men understand, as well as we, that slavery is the enemy of the Union. Their common sense is similar to ours, and comprehends the same demonstrative arguments that we do. Of course, if they are sincerely for the Union as a paramount and permanent object, they go for removing the cause of its danger, and the enemy of their tranquillity and stability. They cannot be against emancipation, if they prefer the Union to slavery.

COMMON SENSE.

DECLARATORY RESOLUTIONS

Of the Hopedale Community, with reference to the existing civil war, reaffirming their original principles, positions and testimonies, unanimously adopted, Sept. 16th, 1861.

Whereas, a great and deplorable civil war has broken out between the Northern and Southern sections of the United States of America, and the people of the southern section are in organized revolutionary insurrection against the constitutional government of the Federal Union; and, whereas, we, the members of the Hopedale Community, are peaceable subjects of said constitutional government, though for reasons of conscience not participants therein, nor martial combatants in any behalf; and, whereas, in the present momentous crisis, our peculiar principles and positions ought to be distinctly understood; therefore, we, the members of said community, in regular meeting assembled, do adopt and publish the following declaratory Resolutions, viz.:—

1. Resolved, That we unanimously adhere with unwavering firmness to our fundamental religious principles, as originally set forth by solemn Declaration in the year 1841, in the published Constitution of our Community, and as again set forth, with some enlargement, by like solemn Declaration, in the year 1854, in the published Constitution of *The Practical Christian Republic*, whereof we are also members.

2. Resolved, That we unanimously adhere with unwavering firmness to the declared fundamental objects, positions and policy set forth in the two said Constitutions, and especially in respect to the governments under which we live, as peaceable subjects thereof, yet non-participants therein; being conscientiously scrupulous against all chattel slavery, death penalties, injurious force, war, and dernier resorts to carnal weapons.

3. Resolved, That we regard human governments, not as special divine institutions prescribing supreme moral laws to mankind, nor as spiritual and religious agencies designed to regenerate, reform and purify the world, but as societary institutions naturally formed, modified and characterized by those more subtle influences behind them, which work through the will of peoples and their leaders. Hence, they are of the world as it *is*, restraining and regulating it by all available forces as it *is*, controlling the masses of society as they *are*, according to the dictates of worldly expediency for the present time; and, being agencies of this nature, always adapted to the deep-felt necessities of their constituents, they are continually overruled in the providence of God for the prevention of greater evils than they inflict, and thus for the universal good.

Therefore, the eternal laws of order require that the highest and best minds, who themselves are immediately governed by divine principles, and who have risen spiritually above all these human governments, should so far respect them in their place as to be their peaceable subjects in temporal things, to approve whatever is really good in them, to testify considerately yet faithfully against what is evil, to enjoy quietly all innocent rights and privileges accorded by them, and when obliged for conscience sake to disobey any of their requirements, to submit meekly to their inflictions as martyrs, never resisting them by physical violence, and thus, in all these ways, using the most effectual means of reforming them.

4. Resolved, That we understand Jesus Christ to be at the head of the highest and best human minds, set forth by the Father as their model, their leader, and their continual strengthener:

That while always a peaceable subject of the human governments under which he lived, as indicated in the preceding resolution, he stood spiritually above them on the plane of absolute divine principles:

That he instituted his Church on that high spiritual plane, and called his disciples to stand together in voluntary association with him thereon, as the pioneers of human regeneration:

And, therefore, that he said to and of them—"Ye are the salt of the earth"—"Ye are the light of the world"—"Behold, I send you forth as sheep in the midst of wolves, be ye wise as serpents and harmless as doves"—"He that taketh not his cross, and followeth after me, is not worthy of me"—"They are not of the world, even as I am not of the world"—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

5. Resolved, That when the professed disciples of Christ attach themselves to human governments which are far below the true Christian plane, pay them their highest allegiance, make themselves responsible for their constitutional administration, fight their battles, and help execute their death penalties, it is no longer true of them that they are "the salt of the earth," or "the light of the world," or "are as sheep in the midst of wolves—wise as serpents and harmless as doves," or "follow" their acknowledged Master, or are the pioneers of human regeneration and progress, or are "*not* of the world, even as he was not of the world," or are *one* with him and each other.

But it is then true of them, that they descend to a level with the world as it *is*; they follow its dim light; they are *of* the world, acting with and like the wolves of the world, being divided asunder from each other, counterworking each other in politics, devoting themselves to hostile flags, slaughtering each other on the battle-field, praying and fasting for God's help in destroying each other, and mocking the all-perfect Father with thanksgivings for murderous victories.

Thus, instead of enlightening, purifying and elevating the world, its societies and governments, they darken and corrupt them, in the same degree that they apostatize from Christ, and desert the high plane of his true Church. And that all this is essentially true of every class of philanthropists, reformers and moralists, who profess to lead the human race in progress.

6. Resolved, That though we ourselves are deeply sensible of our unworthiness to be called disciples of Christ, yet we humbly desire to be such, and are endeavoring, by divine assistance, to occupy his luminous plane, and to follow him in the work of human regeneration. Therefore, we must persistently testify against every pretended form of Christianity which makes itself "of the world" as it *is*, or acts as the supple handmaid of human governments, performing services therein contrary to the supreme law of universal good will, which forbids us to kill, injure, harm or hate any human being, even our worst enemy. And we cannot ourselves do less than perpetually acknowledge it to be our bounden duty to obey that supreme law in all things, however short we may sometimes fall of it, through human weakness.

7. Resolved, That, in the light of the foregoing resolutions, our first and highest allegiance is due to the sovereignty of divine principles, as illustrated by Jesus Christ:

That our first and highest attachment must be to the glorious white banner of his kingdom, with the cross of self-sacrifice in its centre, radiating a benignant halo in all directions, with a dove surmounting that cross, spreading her wings and bearing in her mouth an olive branch, and with a wolf and a lamb at its foot harmlessly resting together.

That we cannot aid even the best existing governments on earth in destroying human life, though our refusal should subject us to the bitterest martyrdom:

That we are bound by our religious principles to be orderly, peaceable, inoffensive subjects of the governments under which we live, and to relieve the sufferings of our fellow-creatures around us to the utmost extent of a reasonable charity.

That we can neither excite nor encourage any mob, riot, rebellion, insurrection, or warlike revolution, even for an ostensibly good object—much less such an abhorrent insurrection as the one now raging at the South for the extension and perpetuation of human slavery.

That while we deeply deplore the war itself now in process, we deplore still more the sinful causes which have rendered this great calamity inevitable under the eternal laws of divine order, as a just retribution for national transgressions—to wit, lust of wealth, lust of power, and lust of sensual pleasures, all culminating in the persistent upholding, by law and force, of the gigantic institution of African chattel slavery:

That though we have no moral sympathy whatever with the insurrectionists, but much with the Federal government and its loyal adherents; and though we see that the loyalists, on their own worldly plane of moral action, must conquer the rebels by overwhelming deadly force, or ignominiously abandon their constitutional government, and falsify their solemn obligations of allegiance; yet we feel none the less bound to abide with Christ on his high plane of peaceful righteousness, and thereby endeavor, however gradually, to leaven the minds of mankind with those benignant principles which alone can put an end to all disorder and violence:

That, in the meantime, we should be unfaithful to our convictions of truth and duty, if we recognized this as a war for the emancipation of our down-trodden American bondmen, whatever may chance to be its actual results, and if we did not unequivocally reiterate our testimony against the fore-mentioned great national sins, especially the upholding of slavery both by the North and South, which has brought on our country this calamitous scourge, and if also we did not earnestly entreat the people of all parties concerned to hasten their repentance, and make all possible reparation to the injured millions whose cries are still going up into the ears of the infinite Father for redress:

That we do not deem ourselves in any wise responsible for this terrible conflict, having done what we could in our humble way, by warning and example, to prevent it, and to avert the storm of retributive sufferings with which it comes down on the nation; so that nothing now remains for us in relation to it, but to abstain from all complicity with it, to bear patiently our portion of its ills, to relieve where we can the distresses of its victims, and to look forward with unwavering confidence in the all-wise providence of God to better days, when he shall have overruled all its wrath and woes for ultimate good:

And, finally, that we deem it our proper mission, under Jesus Christ, to bear such testimonies and lead such lives as will tend to regenerate mankind, elevate them to the true Christian plane, conform all human governments to the divine, abolish all dernier resorts to carnal weapons, supersede all deadly forces with beneficent ones, and thus consummate the reign of universal love and peace.

WM. S. HAYWOOD, *President.*
CYRUS BRADBURY, *Recorder.*

HOW THEY FEEL IN ENGLAND.

☞ The following ingenuous and interesting letter, written only for private perusal, very satisfactorily indicates what is the general tone of sentiment in England, respecting the struggle now going on between the American Government and the Southern rebels. The gentleman to whom it was sent kindly allows us to publish it in the *Liberator*.—

BIRMINGHAM, (Eng.,) Aug. 8, 1861.

DEAR SIR,—We received your letter to the old meeting Sunday school teachers; and as one of the superintendents, I answer it. I am glad of the opportunity of giving you my ideas at the present time, when the news has just come of your temporary defeat at Manassas.

I shall divide what I say into three parts—1st. The Government. 2d. The Press. 3d. The People. You complain of our Government not treating the rebels as pirates. I do not see that they could have done so, without breaking the neutrality they wish to observe. By recognizing them as belligerents, they have only done as they did in Italy. You may rest assured there is no disposition on the part of the English Government to assist the South, nor would any government exist long in this country, that interfered to assist the South.

I am surprised that you take any notice of what the *Times* says. You must have known it before guilty of wilful misrepresentation of facts. You would not like to stand by all that the New York *Herald* says, nor do we agree with what the *Times* says. It is lamentable that a newspaper, having the circulation it does, should degrade itself by showing up the errors of the respective countries. The tone of the English press is in full sympathy with the North, and in many of them, to-day, are articles condemnatory of the language of the *Times*.

Of course, in a country like this, made up of so many diverse elements, we have every possible shade of opinion on every possible question. There are some who would justify the South, or would uphold slavery, but they are so few as not to count for anything. From the first outburst of the rebellion, the people here instinctively sympathized with the North.

For many years, it has been a source of regret that the North did not make a stand against the increasing aggressions of the pro slavery party. The difficulties the Abolitionist had to contend with, and the aid the South received from the Democratic party, were a source of sorrow here. The progress of Republicans, and the nomination of an anti slavery candidate in the person of Fremont, gave us hope, and we looked forward with interest to the results of the last Presidential election.

I will give you an instance of the feeling here. Last summer, Mr. John B. Gough, the Temperance orator, gave a lecture to Sunday school teachers. There were about five thousand in the Town Hall. In the course of his remarks, he spoke of Harper's Ferry, and said the anti-slavery candidate would be elected President. Round after round of cheers greeted the announcement, showing how deep was the interest felt.

You wonder that we, of anti-slavery tendencies, do not sympathize more with the North, and express the fear that cotton and other trade considerations will weigh in favor of the South. Rest assured that, whatever may appear on the surface, the hearts of the English people and the people of the North are as one. If we are not demonstrative, it is from the uncertainty and difficulty with which the question has been surrounded. The long time the Government permitted treason, the actual acknowledgment of the rebels by Buchanan, the caution of Lincoln in dealing with the slavery question, raised doubts in our minds as to the intentions of the North. I should have liked to see stronger means to suppress the sedition at first. No doubt you have learned that liberty may become license. A democrat myself, republican in principle, I look with great interest to the development of the Republic of the United States, but I love order, and have regretted that some of your citizens have abused the privileges they have had. If the North will fairly raise the issue—and I think there are signs it will be so, judging from Mr. Sumner's and others' propositions—of FREEDOM *versus* SLAVERY, and proclaim that slavery shall no longer exist in the United States, there would be no lack of sympathy in this country.

I look with disgust on the conduct of the Southerners in their defiance of all constitutional principles makes us doubt their sincerity, and wish their punishment. No people are entitled to respect, who, having constitutional means of obtaining redress, resort to force. America is bound, by all the means in her power, to maintain the Union. To discuss the results is idle at present.

We have this week had the news of the disaster at Manassas. The general opinion here is, that the military authorities have allowed their judgment to be warped by the impatience of the press, which is always calling out for action. Far better would it be to stay a few months to discipline the troops, and perfect other arrangements, than to rush prematurely into the fight. That the South will fight well, no one doubts; but that the North will win, if she will only have patience, and remain true and united, there is no room to doubt. Her cause will be strengthened in proportion as she has a fixed, definite principle to fight for. The maintenance of the Union may be the first battle-call; but the slavery question is the cause of the disruption, and the sooner the North can agree what shall be done with it, the better. Much as we dislike war, there are few here but would sooner see the war go on, than that there should be another of those compromises, by which the slaveholder gets all the advantages.

Let me again ask you not to be misled by the *Times*, respecting public opinion. The *Star*, an influential daily paper, is a far better exponent of the liberals of this country.

Undoubtedly, our trade will suffer, but none wish for a disgraceful peace. I must refer you to a speech of Mr. Bright, in reference to the cotton question. You will see anxiety for cotton does not deter him from wishing success to the North.

We believe that the people of America entertain kindly feelings towards England, in spite of the incessant attacks of the New York *Herald*. We hope, when you see attacks on America in English papers, you will think it is the individual, not the country that speaks. We both have our faults, and a little criticism does good, if honestly meant.

Wishing success to your cause, and that slavery may be *scotched*, if not abolished, I remain,

Yours, respectfully,
HENRY PARKER,
Superintendent of Old Meeting School.

GIVE US THE EVIDENCE.

MR. GARRISON,—I find in the last communication of David Lee Child, on the "Contraband of War" doctrine, the following statements:—

"Citizens of free States, in the service of the United States, endeavoring to take on board the steamer Star of the West some of the troops betrayed by the black traitor Twiggs, and afterwards captured in their unarmed state, contrary to capitulation, and their safeguard violated by the blacker traitor Van Dorn, were seized by the rebels, and sold at public auction as slaves! These unhappy men . . . were marched off by their purchasers to life-long servitude in the interior, nobody can tell where, and nobody thus far seems to care! That no circumstance of aggravation and insult might be wanting, they were carried a thousand miles from Indianola to Montgomery, that they might be put upon the block, and knocked off under the nose of Jeff. Davis."

I have never before seen this statement, that I remember, in any number of the *Liberator* that I have received, nor in any other paper; for I could not have forgotten it. I have never heard it referred to; the public don't know it—perhaps would not care if they did; I doubt if it is known to most of the readers of the *Liberator*. What is the evidence of this fact?

Another statement, equally new to me, and of which I want evidence,—although from the character of the Slave Power, I have no doubt of it,—is the following:

"Repeatedly provoking wars of extermination against those simple and upright peoples, [Indians,] *by disguising themselves as Indians*, murdering whole families of their white neighbors, and then summoning in well-feigned terror the ready ruffians of the frontier, and the nearest garrisons of the army, to the harvest of death."

A heavy charge this, to be made against the vilest fiends of hell!

And the following requires explanation as to whether it is meant to refer to Jeff. Davis and Stephens, or to some former Presidents of the United States—and if so, who?

"Corrupting and subverting, by fraud and force, the vital prerogative of the elective franchise, and thereby foisting into the highest dignity of the republic, and, as we have proudly boasted, the highest upon earth, two false and usurping, to the exclusion of two legally elected Presidents."

I suppose this to refer to the President and Vice President of the Confederate States; but it is obscurely expressed. Is that the meaning?

There are some other inquiries I would like to make, and some thoughts I feel disposed to suggest, but the crowded state of your columns warns me to forbear.

D. S. GRANDIN.

NOT WELL POSTED.

Our indefatigable coadjutor, PARKER PILLSBURY, writing from Newburg, Geauga County, Ohio, says:

"My meetings, hitherto, have been large, and generally undisturbed, the last always much larger than the first. The people are astonished at the disclosures I make. They came near mobbing me for telling them that Washington was not out of danger, that Beauregard's force on the Potomac was greater than ours, that Government was not up to the exigencies of the hour; and that they themselves, and all the people, must thunder in the ears of Lincoln and Cameron, what should be done, and done now.

The very next morning came the order from Washington, summoning all regiments, and parts of regiments, uniformed, ununiformed, officered or unofficered, naked, ragged and barefoot, to report before the capital! Then the wonder grew,

"That one small head could carry all I knew"

about it, while they knew nothing after all their reading, but supposed the troops were only in the way, and trod on one another, while the South were without means and men. On several things I have enlightened or warned them in this way, to their surprise. Few seem to know that while our men are shot, imprisoned, drummed out of camp, sent to die among the snakes, scorpions and malaria of the Tortugas, and outraged in a thousand other ways, not a traitor, spy or pirate has yet been shot or hung! And when told how many slaves are sent back to bondage by our officers, they cannot believe, unless I read them facts and particulars. and when, last Sunday night, I told who and how many of the Richmond prisoners had been sent away down to South Carolina, and that others were to be sent to New Orleans, where they sell refractory slaves, a tempest of surprise and wrath was wakened, that is not often seen. And now we have Lincoln's loathsome avoirdupoise thrown across the pathway of the great "*Pathfinder*," as they once so proudly called General Fremont; and the twenty-five thousand slaves, freed by his Proclamation, are by Executive decision re-doomed to hopeless bondage! Such are some of my texts.

It does seem to me that the infatuation of our Government is only paralleled by that of those abolitionists who believe that our mission, as abolitionists, is ended. To my apprehension, it would be far more rational to consider ourselves rather the prophets of the anti-slavery millennium, than its heroes, to wear its laurels, or be the theme of its songs."

AN OPPRESSIVE LANDLORD.

An instance of outrageous oppression practised by a landlord has lately come to my knowledge, which I think ought to be published.

Two very worthy elderly sisters, Mrs. Hartford and Mrs. Folsom, occupied some rooms at No. 43, Billerica street, in this city, as monthly tenants. After they had been there for some time, James Hayes hired the building, so that they became tenants under him. He wished them to pay weekly, but they desired to pay monthly, according to their previous practice. He then brought a suit in the Police Court to get possession of the rooms, the writ being returnable June 29.

After the suit was brought, the ladies, some time before June 29, paid him rent, partly in advance, up to July 1, he agreeing to let them remain as tenants. The suit being thus settled *before the time for entry had arrived*, they thought no more about it, until some weeks after, when an officer called, and told them that Hayes had got judgment against them in the suit, and a writ of possession, and that, unless they removed by a certain day, they would be turned out, and their furniture placed in the street. This threat was executed to the letter, and these aged ladies, one of them very sick, were actually turned into the street, and their furniture placed on the sidewalk.

The wickedness of this man in getting a judgment, after he had settled the case, and in using this fraudulent judgment to turn these unfortunate women into the street, deserves to be held up to public indignation. When a man commits a great crime, those who deal with him ought to be made acquainted with the fact. Perhaps the publication of such a record may deter others from similar offences.

X.

SONG FOR THE NATIONAL FAST.

TUNE—*God save the King.*

My country! 'tis for thee,
Dark land of Slavery,
For thee I weep.
The land where slaves have sighed,
Where they have toiled and died,
To serve a tyrant's pride,—
For thee I weep.

My native land, for thee,
Land of the noble free,
Of Liberty,
For thee, dear land, I weep.
A Fast in sorrow keep!
The stain is foul and deep
Of Slavery.

From every mountain's side,
Upon the ocean's tide,
They call on thee.
Amid thy rocks and rills,
Thy woods and templed hills,
I hear a voice that thrills—
Let all go free!

Arise! and break the band!
Sound loud throughout this land,
Sweet Freedom's song!
Let all that breathe partake!
No groans the song to break,
While Slaves the echoes wake,
The sounds prolong!

Our fathers' God! to Thee,
Giver of Liberty!
To Thee we pray!
Soon may our land be pure!
The rights of all secure!
And Freedom's light endure,
Beneath our sway!

—*Bangor Mechanic.*

A PROPHETIC SONG.

The following song (says *Zion's Herald*) was written by John G. Whittier, the Quaker poet, during the Fremont campaign, five years ago. Since the recent proclamation in Missouri, it has occurred to us that the words were prophetic of the present state of affairs. We give the song as correctly as we can from memory, and our readers may judge for themselves:—

All hail to Fremont! swell the lofty acclaim,
Like winds from the mountains, like prairies aflame;
Once more the Pathfinder is forth on his hunt;
Clear the way for Free Soil, Free Men and Fremont.

We'll spurn every fetter, we'll break every rod,
And our country shall bloom as the garden of God,
As we plant the white banner of freedom upon't,
And cry, To the rescue, Free Men and Fremont!

The land that we love shall be sacred from slaves,
From the tyrant's misrule, and the plunder of knaves;
We'll baptize the nation at Liberty's font,
And the faith of our fathers shall live with Fremont.

Then, East, West and North, swell the lofty acclaim,
Like winds from the mountains, like prairies aflame;
Clear the way! the Pathfinder moves on in our front,
And our hearts shall keep time to the march of Fremont.

☞ The following spirited verses by John G. Whittier (says a correspondent of the *Transcript*) were originally published in the *National Era* in 1856. Their purpose then was to direct public attention to FREMONT as a fit leader of the outlook towards so much of freedom as was included in the Republican platform, namely, the "non-extension of slavery." Though the praise bestowed in these verses upon the discoverer, the explorer, the indomitable leader, was well-deserved, some persons thought that Fremont's career had not then quite authorized the designation of him in the closing stanzas as pre-eminently the Man for the Hour—the Leader towards Freedom. Now, however, his position justifies this high eulogy. Let Fremont be now not only admired and applauded, but *supported*. Let the voice of the people everywhere echo the noble movement he has made; and let the liberty-loving conductors of the press everywhere copy these lines of Whittier.

THE PASS OF THE SIERRA.

All night above their rocky bed
They saw the stars march slow;
The wild Sierra overhead,
The desert's death below.

The Indian from his lodge of bark,
The gray bear from his den,
Beyond their camp-fire's wall of dark,
Glared on the mountain men.

Still upward turned, with anxious strain,
Their leader's sleepless eye,
Where splinters of the mountain chain
Stood black against the sky.

The night waned slow: at last, a glow,
A gleam of sudden fire,
Shot up behind the walls of snow,
And tipped each icy spire.

"Up, men!" he cried; "yon rocky cone,
To-day, please God, we'll pass,
And look from Winter's frozen throne
On Summer's flowers and grass!"

They set their faces to the blast,
They trod th' eternal snow,
And, faint, worn, bleeding, hailed at last
The promised land below.

Behind, they saw the snow-cloud tossed
By many an icy horn;
Below, warm valleys, wood-embosomed,
And green with vines and corn.

They left the winter at their backs,
To flap his baffled wing,
And downward, with the cataracts,
Leaped to the lap of Spring.

Strong leader of that mountain band!
Another task remains,
To break from Slavery's desert land
A path to Freedom's plains.

The winds are wild, the way is drear,
Yet, flashing through the night,
Lo! icy ridge and rocky spear
Blaze out in morning light!

Rise up, FREMONT! and go before;
The Hour must have its Man;
Put on the hunting-shirt once more,
And lead in Freedom's van!

FREMONT'S DEED OF MANUMISSION. The following is the text of General Fremont's deed of manumission for the slaves of Thomas L. Snead:—

"Whereas, Thomas L. Snead, of the city and county of St. Louis, State of Missouri, has been taking an active part with the enemies of the United States, in the present insurrectionary movement against the government of the United States. Now, therefore, I, John Charles Fremont, Major General Commanding the Western Department of the Army of the United States, by authority of law and the power vested in me as such commanding General, declare Hiram Reed, heretofore held to service or labor, by Thomas L. Snead, to be *free*, and forever discharged from the bonds of servitude, giving him full right and authority to have, use, and control his own labor or service as to him may seem proper, without any accountability whatever to said Thomas L. Snead, or any one to claim by, through, or under him.

"And this deed of manumission shall be respected and treated by all persons, and in all Courts of Justice, as the full and complete evidence of the freedom of said Hiram Reed.

"In testimony whereof, this act is done at headquarters of the Western Department of the Army of the United States, in the city of St. Louis, State of Missouri, on this 12th day of September, A. D. eighteen hundred and sixty-one, as is evidenced by the departmental seal hereto affixed by my order.

"J. C. FREMONT,
"Major-General Commanding."

NEGROES "DECLARED FREE MEN" UNDER FREMONT'S PROCLAMATION. Fremont's proclamation is bearing fruit. Twelve negroes, all young men, have arrived here, rescued from slavery by their master's treason and the proclamation. The traitor lives at Independence, Mo., and is a leading secessionist. He had 22 or 23 slaves in all, of whom 10 or 11 were women and children, who were unable to leave.

The twelve fled from Independence, but were seized by the rebel pickets. Before they could be sent back, however, their captors had a brush with pickets of the Kansas City Union force, which resulted in the capture of the rebels and negroes. This was on Friday. The master having been ascertained to be a traitor, the slaves were set at liberty, and have come up here.—*Leavenworth (Kansas) Conservative, Sept. 10th.*

A QUESTION OF LAW. Fremont having once proclaimed martial law in Missouri, as it is admitted he had a right to do, and having also, by his powers as military chief, and under the construction of the law of nations, given by John Quincy Adams in his speech of 1842, liberated the slaves of rebels, can his act be annulled by himself, or even modified by any other authority? In other words, can men once declared free be again reduced to slavery by any color of law? The question is profoundly interesting, as it affects the condition of all the slaves of rebel owners, now within the military jurisdiction of Gen. Fremont.

A St. Louis correspondent of the N. Y. *Post* remarks:

"If the Government commits the blunder of removing Fremont, our cause in the West is as good as lost. I care not what interested and corrupt politicians and swindling army contractors may clamor for. The people are with General Fremont.

General Fremont has made some mistakes—as who would not, coming here under similar circumstances?—but in the main he has done admirably well, and the people and soldiers have confidence in him. That is a very great deal more than can be said of some who I suspect would like to fill his place."

FREEING THE SLAVES IN MISSOURI. The manumission of two slaves by General Fremont has already been announced. But another important movement has since occurred. Before the President's modification of the terms of Fremont's proclamation had been dispatched, an expedition was sent out by Fremont to break up various nests of secessionists in the vicinity of the towns of Benton and Commerce. A correspondent of the St. Louis *Republican*, who accompanied this expedition, writes a long and very interesting account of its operations. The commander was Col. Smith, and the number of men was six hundred. The secessionists in Benton were first visited, and then the traitors of the town of Commerce were dealt with. The expedition *freed twenty-five slaves*, who were taken to St. Louis.

The following extracts from the correspondent's letter state some curious facts:

"All the farms along the route, owned by aiders and abettors of treason, were visited, the owners, if at home, taken prisoners or made to swear allegiance, and at the places of several who were holding rank in the secession army, their slaves (what few were left), in accordance with Fremont's proclamation, taken away. A more perfect picture of desolation and ruin than that portion of Missouri presented would be hard to imagine. Almost every house was deserted by the male inhabitants, and everything of value removed. At not one residence in ten was there any but women present, except occasionally an old man whose white hair rendered him unfit for duty and sacred from violence. The slaves were also women, or aged and decrepid—those capable of service being with their masters in the secession army. Horses, mules, and cattle were also all taken, either with or without the wishes of the owners.

All along the route evidences of smothered secession were numerous, and in some localities even the peaches by the wayside were poisoned, in hopes of destroying the troops. This latter attempt displayed a diabolical ingenuity worthy of a darker age. *The fruit, while hanging on the tree, had been plugged, some kind of liquid poison introduced, and the plug replaced.* Fortunately the soldiers were warned in time to escape, but a small pig, to which one of the poisoned peaches was given, died in half an hour.

The total results of the expedition were twenty-five negroes, and the same number of horses and mules, and half a dozen prisoners."

LOUISVILLE, Ky., Sept. 21.

The following proclamation has just been issued:

KENTUCKIANS:—Called by the Legislature of this my native State, I hereby assume command of this department. I come to enforce, not to make, laws; and, God willing, to protect your property and your lives. The enemies of the country have dared to invade our soil. Kentucky is in danger. She has vainly striven to keep peace with her neighbors. Our State is now invaded by those who professed to be her friends, but who now seek to conquer her. No true son of Kentucky can longer hesitate as to his duty to his State and country. The invaders must, and, God willing, will be expelled. The leader of the hostile forces, who now approaches, is, I regret to say, a Kentuckian, making war on Kentucky and Kentuckians. Let all past differences of opinion be overlooked. Every one who rallies to the support of our Union and our State is a friend. Rally, then, my countrymen, around the flag our fathers loved, and which has shielded us so long. I call you to arms for self-defence and for the protection of all that is dear to freemen. Let us trust in God and do our duty, as did our fathers.

(Signed) ROBERT ANDERSON,
Brigadier General, U. S. A.

ST. LOUIS, Sept. 21. Two fights occurred at Blue Mills Landing on the 17th inst. The first was between 600 of the 3d Iowa Regiment, with one piece of artillery, under Lieut. Scott, and about 4000 rebels. After a desperate fight of an hour's duration, in which Scott lost 120 in killed and wounded, and all his horses, he retreated slowly half a mile, drawing his cannon by hand.

He subsequently took a position with his howitzer on an eminence, and awaited for the enemy to renew the attack, but he did not pursue. Not long afterwards, Col. Smith's command, with four pieces of artillery, approached Blue Mills by another route, and engaged and routed the rebels as they were about crossing the river.

LEAVENWORTH, KANSAS, Sept. 20. The Times learns that a fight took place at Mariatown, Mo., Tuesday, between 600 Federals under Cols. Montgomery and Johnson, and 400 rebels, in which the latter were completely routed, with a loss of seven killed and 100 horses, and all their tents and supplies captured.

Our force lost two privates killed and six wounded. Col. Johnson, while riding at the head of his command, was pierced with nine bullets. He died urging his men to fight for the Stars and Stripes.

NEW YORK, Sept. 24. The Herald has an interesting letter from Fortress Monroe, dated the 22d, with advices from Hatteras Inlet of the evening previous. The expedition had destroyed the Fort on Beacon Island, Ocracoke Inlet. The fort was found deserted, but the rebels had succeeded previously in removing two heavy guns to Newbern. All the guns, numbering eighteen long 32 pounders and four 8 inch navy guns, were destroyed and the fort entirely burnt up. The Lighthouse on the Island was also burnt. Two heavy guns were also destroyed at Portsmouth, which village and that of Ocracoke were visited.

In both places the Union feeling was found to be pretty strong. Great complaints were made of the plundering propensities of the rebels. Unfortunately, Col. Hawkins had not men enough to hold the fort, thus the necessity of its destruction.

The recently released prisoners from Richmond represent that the Union soldiers there, who are wounded, are most infamously maltreated by the rebel surgeons, who perform amputations and capital operations, where there is not the slightest need, nearly all resulting fatally. The only persons showing any humanity towards the prisoners are the Georgians and Louisianians.

The treatment of Virginia Unionists is stated to be infamous, neither age nor sex being respected.

Sixteen officers, including one colonel, and forty privates, had escaped. Four hundred prisoners were to be sent to Baton Rouge this week, and it is intended to send them all South to prevent them from escaping.

Many are suffering for want of clothing, and Gen. Scott is to send them some.

OUR COUNTRY FIRST AND ALWAYS. The statesman never lived (says the *Post*) who was more tender of the liberty of the citizens than Thomas Jefferson; and after his illustrious public life was closed, and amidst the classic shades of Monticello, he wrote, September 20, 1810:

"A strict observance of the written laws is, doubtless, one of the high duties of a good citizen, but it is not the highest. The laws of necessity, of self-preservation, of saving our country when in danger, are of higher obligation. To lose our country by a scrupulous adherence to written laws, would be to lose the law itself, with life, liberty, property, and all those who are enjoying them with us; thus absurdly sacrificing the end to the means."

COMPLIMENT TO GOV. ANDREW. A number of influential parties in California, admiring the noble and patriotic course pursued by Gov. Andrew in the present conflict, have sent to Boston for a portrait of his Excellency for the purpose of having a life-size likeness executed by one of their best native artists. The picture is designed for one of the public institutions of San Francisco.

ANOTHER FUGITIVE SLAVE CASE IN THE MASSACHUSETTS FIRST. Another slave case has occurred in the Massachusetts First, but this time the claimant, a Union man, was armed with the necessary legal documents, and accompanied by the Provost Marshal, so that the Massachusetts boys, with heavy hearts, allowed the law to take its course.

☞ Further developments of the recent railroad disaster at Platte bridge, Mo., show that the rebels not only weakened the bridge, but that some sixty or seventy men standing on the opposite bank of Platte river saw the train go down, and when the wail arose from the wounded they broke and ran, but afterwards returned and robbed the dead of their revolvers, watches and other valuables.

NEW YORK, Sept. 23. An attempt was discovered last night to destroy the train due from Albany on the Hudson River Railroad between 102d and 118th streets. Heavy rocks were piled upon the inside tracks, extending a long distance. The police removed the stones. The train was said to be a special one, conveying a regiment from the interior. It came through safely. There is no clue as yet to the fiends.

☞ The town of Humboldt, Allen County, Kansas, has been sacked by a party of secessionists and Indians, who took away property worth about $3000, and kidnapped eight negroes.

☞ After a long protracted and severe struggle, Lexington, Missouri, has been captured by the rebels.

THE ATLANTIC MONTHLY, for October, appears with its usual punctuality, and with a literary "bill of fare" suited to a great variety of tastes. It is thus summed up by the Boston *Journal*:—

"The present number, by its well balanced array of pertinent, lively and instructive articles, speaks highly for the editorship of Mr. Fields. It is, indeed, a capital number, and will commend itself to all classes of readers. It opens with a tourist's sketch by Hawthorne, entitled "Near Oxford," that reminds one of the finest chapters in Irving's "Sketch Book." We trust this is the beginning of a series. "Cyril Wilde" is the narrative of a tragic event in Kentucky, graphically told. Mrs. Howe contributes a spirited poem on "Crawford's Statues at Richmond." The interesting "Journal of a Privateersman" is continued, as is Mrs. Stowe's "Agnes of Sorrento." The "Country Parson" gives one of his finest essays, "Concerning People of whom More might have been Made"—a suggestive subject, truly. "A Night in a Wherry," by Sidney Willard, is quite entertaining. "A Story of To-day" is the beginning of a tale by the authoress of the powerful story, "Life in the Iron Mills," and promises to rival that thrilling production. "What We are Coming to," by Walter Mitchell, is an able discussion of some of the features of the present rebellion which have been comparatively overlooked. Mr. Hazewell draws on his unsurpassed historical stores for the illustration of the subject of "Panic Terror." Under the title of "The Wormwood Cordial of History," Dr. Holmes expatiates in his inimitable way on the lessons of the crisis, ending up with a capital fable. Two or three fair pieces of poetry complete the number."

SIGNIFICANT NAMES.—In company C, now encamped at Camp Wayne, Ohio, there are three soldiers bearing respectively the following christian names: Benjamin Lundy, Charles Burleigh, and Gerrit Smith, rather unwelcome names for Dixie.

☞ The *Liberator* prints President Lincoln's letter to Gen. Fremont between black lines. That letter's appearance made most of us feel very blue, and created a general green and yellow melancholy.—*Traveller.*

☞ MERCY B. JACKSON, M. D., having had fifteen years' experience in the Homoeopathic treatment of diseases, offers her professional services to the Ladies and Children of Boston and vicinity.

References.—David Thayer, M. D.; Luther Clark, M. D.; John M. Torbalt, M. D., Boston. Eliphalet Clark, M. D., Portland, Me.

Rooms No. 20 Bulfinch street. Office hours from 2 to P. M.

☞ BESSIE S. LOCKWOOD, M. D., No. 34 *Auburn Street, Boston.* Particular attention paid to the Diagnosis and Treatment of Chronic Diseases.

OFFICE HOURS from 11, A. M., till 2, P. M. Nov. 23.

☞ A. T. FOSS, an Agent of the American A. S. Society, will speak on "The War," at

W. Brookfield,	Vt.,	Sunday, Sept. 29.
Northfield,	"	Tuesday, Oct. 1.
Barre,	"	Wednesday, P.M. and eve'g, Oct. 2.
Montpelier,	"	Thursday, Oct. 3.
Gaysville,	"	Friday, " 4.
Peacham,	"	Sunday, " 6.
Danville,	"	Tuesday, " 8.
St. Johnsbury,	"	Wednes., " 9.
L. Waterford,	"	Friday, " 11.
McIndoes Falls,	"	Sat. eve'g, " 12, and Sunday, 13.
S Ryegate,	"	Tuesday, " 15.
Topsham,	"	Wednes., " 16.
Washington,	"	Thursday, " 17.
Newbury,	"	Friday, " 18.
Bradford,	"	Sunday, " 20.
Windsor,	"	Wednes., " 23.
Cornish,	N. H.	Thursday, " 24.
Cornish Flat,	"	Friday, " 25.
Springfield,	"	Sunday, " 27.
Dublin,	"	Friday, Nov. 1.
Keene,	"	Sunday, " 3.

$40 PARKER $40

Sewing Machines,

PRICE FORTY DOLLARS.

THIS is a new style, first class, double thread, Family Machine, made and licensed under the patents of Howe, Wheeler & Wilson, and Grover & Baker, and its construction is the best combination of the various patents owned and used by those parties, and the patents of the Parker Sewing Company. They were awarded a *Silver Medal* at the last Fair of the Mechanics' Charitable Association, and are the best finished and most substantially made Family Machines now in the market.

☞ *Sales Room*, 188 Washington street.

GEO. E. LEONARD, *Agent.*

Agents wanted everywhere.

All kinds of Sewing Machine work done at short notice.

Boston, Jan. 18, 1861. 3m.

IMPORTANT TESTIMONY.

Report of the Judges of the last Fair of the Massachusetts Charitable Mechanic Association.

"FOUR PARKER'S SEWING MACHINES. This Machine is so constructed that it embraces the combinations of the various patents owned and used by Elias Howe, Jr., Wheeler & Wilson, and Grover & Baker, for which those parties pay tribute. These, together with Parker's improvements, make it a beautiful Machine. They are sold from $40 to $120 each. They are very perfect in their mechanism, being adjusted before leaving the manufactory, in such a manner that they cannot get deranged. The feed, which is a very essential point in a good Machine, is simple, positive and complete. The apparatus for gauging the length of stitch is very simple and effective. The tension, as well as other parts, is well arranged. There is another feature which strikes your committee favorably, viz: there is no wheel below the table between the standards, to come in contact with the dress of the operator, and therefore no danger from oil or dirt. This machine makes the double lock-stitch, but is so arranged that it lays the ridge upon the back quite flat and smooth, doing away, in a great measure, with the objection sometimes urged on that account."

NOW READY,

SERMONS AND SPEECHES BY GERRIT SMITH: containing his Six Sermons on the Religion of Reason, and three of his recent Speeches—one of them delivered lately, on the War. Price 50 cents.

For sale by ROSS & TOUSEY,
July 19.—4t No. 121 Nassau street, N. Y.

TRANSIENT BOARDERS.

THE subscriber has just opened house No. 77 Myrtle st., for the accommodation of transient Boarders. The location is a pleasant one, within a few minutes' walk of the most central portions of the city. Every exertion will be made for the comfort of those who may favor the house with a call. Rooms furnished with or without board. Terms moderate.

Boston, Jan. 7. S. NEWELL.

IMPROVEMENT IN

Champooing and Hair Dyeing,

"WITHOUT SMUTTING."

MADAME CARTEAUX BANNISTER

WOULD inform the public that she has removed from 223 Washington Street, to

No. 31 WINTER STREET,

where she will attend to all diseases of the Hair.

She is sure to cure in nine cases out of ten, as she has for many years made the hair her study, and is sure there are none to excel her in producing a new growth of hair.

Her Restorative differs from that of any one else, being made from the roots and herbs of the forest.

She Champoos with a bark which does not grow in this country, and which is highly beneficial to the hair before using the Restorative, and will prevent the hair from turning grey.

She also has another for restoring grey hair to its natural color in nearly all cases. She is not afraid to speak of her Restoratives in any part of the world, as they are used in every city in the country. They are also packed for her customers to take to Europe with them, enough to last two or three years, as they often say they can get nothing abroad like them.

Call and see some of the best references in the country. No charge for information.

MADAME CARTEAUX BANNISTER,
No. 31 Winter Street, Boston.

June 14. tf

JUST PUBLISHED,

And for sale at the Anti-Slavery Office, 221 Washington Street,

AN elaborate Work, entitled "Relation of the American Board of Commissioners for Foreign Missions to Slavery. By Charles K. Whipple,"—a volume of nearly 250 pages. In cloth, 37 cents—in paper covers, 25 cents.

Aug. 30.

Poetry.

For the Liberator.

THE BONDMAN'S PRAYER.

Hear ye not that wail of anguish,
Hear ye not that smothered cry,
Borne to us on evening breezes,
Wafted by the cool winds nigh?
Hear it, oh, ye sons and daughters;
Hear it, oh, ye fathers bold;
Hear it, mothers, as your darlings
Ye embrace with closer fold!

"Blessed Father, must we always
Wear Oppression's galling yoke?
Must we always cringe and shudder
'Neath the tyrant's maddened stroke?
Must our lives on earth be ever
Blackened by foul Slavery's power?
Must the clouds of bondage always
O'er our pathway darkly lower?

"Must our hopes be always shattered,
All our dreams of bliss destroyed,
All our plans for future comfort
With this poison be alloyed?
Must the little ones thou gav'st us,
Always from our arms be torn,
And we nurse such bitter anguish,
Furrows in our hearts are worn?

"Must our minds be kept in darkness,
All thy heaven-born gifts to earth
Crushed within us ere they flourish,
Ere intelligence has birth?
Even thine own Word denied us,
Kept from us sweet hopes of heaven,
For this only earthly reason,
Darker skins to us were given!

"Send deliverance, oh, our Father!
Rend these bonds, and set us free;
Free to breathe the air of heaven,
With no master here but Thee!
Let us clasp our children closely,
Knowing that no power but thine
E'er shall wrest our darlings from us,
Once they're laid on Freedom's shrine."

Millville, N. J., Sept. 14. ANNIE C. HOLT.

ODE,

Written for the Celebration of the Birthday of Theodore Parker, at Allston Hall, Boston, Friday Evening, Aug. 23.

BY F. B. SANBORN.

No more for Thee shall summer bring
This day's well-marked return;
Nor, whirling round his yearly ring,
The sun of August burn.
Another splendor shines for Thee,
Than that we welcome here,—
Our days must all forgotten be
In Heaven's unchanging year.

But we with rites of love will keep
The day that gave Thee birth,
Though far away thine ashes sleep
In free but foreign earth.
The life that with thy years began
Can never wholly die,—
For still thy spirit speaks to man,
And still our hearts reply.

God's truth, by Thee so long proclaimed,
Spreads wider, day by day,
And they that shrunk, afraid or shamed,
Seek now the better way:
While half the land, to anger stung
By deeds by Thee foretold,
Remembers how thy fearless tongue
Rebuked and prayed of old.

Then, since the weak and base who would,
Cannot forget thy fame,
Let us, who once beside Thee stood,
With honor speak thy name.
While rivers run, and mountains stand,
And Love and Faith are strong,
Thy memory in thy grateful land
Shall live in speech and song.

From the Atlantic Monthly for September.

"UNDER THE CLOUD, AND THROUGH THE SEA."

So moved they, when false Pharaoh's legion pressed,
Chariots and horsemen following furiously,—
Sons of old Israel, at their God's behest,
Under the cloud, and through the swelling sea.

So passed they, fearless, where the parted wave,
With cloven crest uprearing from the sand,—
A solemn aisle before—behind, a grave—
Rolled to the beckoning of Jehovah's hand.

So led he them, in desert marches grand,
By toils sublime, with test of long delay,
On, to the borders of that Promised Land,
Wherein their heritage of glory lay.

And Jordan raged along his rocky bed,
And Amorite spears flashed keen and fearfully;
Still the same pathway must their footsteps tread,—
Under the cloud, and through the threatening sea.

God works not otherwise. No mighty birth
But comes by throes of mortal agony;
No man-child among nations of the earth
But findeth baptism in a stormy sea.

Sons of the Saints who faced their Jordan-flood
In fierce Atlantic's acretreating wave,—
Who, by the Red Sea of their glorious blood,
Reached to the Freedom that your blood shall save!

O Countrymen! God's day is not yet done!
He leaveth not his people utterly!
Count it a covenant that he leads us on
Beneath the Cloud, and through the crimson Sea!

FREEDOM.

I.

No blots on the banner of Light!
No slaves in the land of the Free!
No wrong to be rampant where all should be Right,
No sin that is shameful to see!
America, show the wide world, in thy strength,
How sternly determined thou art
To cut from thy soil, in its breadth and its length,
The canker that gnaws at thy heart.

II.

Uprouse thee! and swear by thy Might
This evil no longer shall be;
For all men are brothers, the black as the white,
And sons of one Father are we!
America, now is the perilous time
When safety is only decreed
To ridding the heart of old habits of crime,
And simply repenting indeed.

III.

Away to the bats and the moles
With the lash, and the goad, and the chain!
Away with the buying and selling of souls,
And slavery, toiling in pain!
America, this is thy chance, now at length,
Of crushing, while crouching to thee,
Those rebels and slaveholders, slaves to thy strength,
The curse and contempt of the Free.

England, July 27, 1861. MARTIN F. TUPPER.

KEEP THE HEART YOUNG.

Keep the heart young—never mind a gray hair—
Keep the heart young, and you'll ne'er despair;
Hopeful and young, let the old frame decay—
Who cares for the shell when the jewel's away?

Keep the heart young, with full trust in God's might
To anchor you safely, but follow the right;
Keep the heart young, and be merry and gay,
Give care to the winds, and be cheerful alway.

Keep the heart young, and be tender and true;
As loving to others as they are to you;
Keep the heart young, and don't fly in a rage
If any one mentions your mellow old age.

Keep the heart young, and let old Time appear,
He'll glide on so gently you'll scarce feel him near;
A friend—and no foe—bringing peace and delight;
Keep the heart young, and you'll always be right.

The Liberator.

LETTER FROM HENRY C. WRIGHT.

St. Mary's Lake—St. Mary's Water-Cure—St. Mary's Saw-mill—Cause and Cure of the War—Man above his Incidents—An Inhuman Religion.

ST. MARY'S LAKE, BATTLE CREEK, Mich., Sunday, Sept. 15, 1861.

WM. LLOYD GARRISON:

MY FRIEND—I am in the beautiful cottage home of Henry Willis, close on the shore of St. Mary's Lake. You have been here; you have seen the place. It would be difficult to conceive of a cottage home more conveniently planned, or more perfectly located for purposes of beauty, health and comfort. Apples, peaches, pears, cherries, blackberries, raspberries, strawberries, grapes, melons, all perfect and abundant, each in their season. The sweet, bright flowers that adorn the front yard, and the ornamental trees, add beauty to the home. But the brightest and most perfect gem in the whole picture is the lake, that at this moment sparkles so brightly and smiles so enchantingly to the bright, clear moon, as she shines down upon its peaceful bosom. The oak forests that adorn its shores nearly the entire circle of the lake, add to the richness and glory of this cottage home. *St. Mary's* Lake it may well be called. The calm, bright face of the Madonna could scarcely express the glory and beauty of the God-element of Nature more perfectly than does the face of this picture of Nature's own designing.

But St. Mary has a *Water-Cure* as well as a lake, and she has Josephine Griffing to preside over it as Matron, and Hiram and Emma Petermann as Physicians. The Water-Cure is located on the shore of the lake, and supplied with soft, healing water from its clear depths. In it, St. Mary can accommodate seventy-five of the sick and suffering with health and life to body and soul, on reasonable terms; *provided* they are willing to work for these blessings; for she bases all her efforts in behalf of the diseased on the principle that HEALTH IS HEAVEN, and DISEASE IS HELL; and that there is no escape from hell to heaven without a determined, persevering effort; that men and women must work out their salvation from the hell of drunkenness, of slavery, and of war, especially of the present war, not with fear and trembling, but with bold, decided, energetic action in the right direction—such as Fremont is now putting forth. St. Mary bids all who come on a pilgrimage to her shrine, "Go, wash and be clean." She bids them go and bathe in the soft, clear waters of her Siloam, her Bethesda, and wash away their physical sins, as an essential pre-requisite to getting rid of their spiritual sins. She bids them bestir themselves, and drink and bathe in her healing waters, and wander about among her oak openings and forests, that encircle her lake as a diadem of beauty. She promises to sickly, pale, ghostly mortals, suffering and dying by inches by reason of their mistakes and sins against bodily life, an abundant entrance into her kingdom of health and peace—and she is able to keep her promise. She will give them joy for sorrow, light for darkness, a bright, buoyant spirit for the spirit of heaviness, and thanksgiving and the voice of melody for murmuring, fretting, and nervous irritability. One cannot worship at this shrine of St. Mary, and fret and murmur and complain of symptoms. The laugh, the shout, the dance, the merriment, and bounding health will come of themselves. Indeed, St. Mary won't give them time to think of their symptoms. She will make them forget that they have any, unless they are *very* bad.

Dear Garrison, you must visit this fountain of health and life, bathe in these waters, and wander amid these oak openings, and worship at this shrine of St. Mary. No matter how deep, intense and active your worship, though it be with "all your soul, mind and strength," it would not be an idolatry that would desecrate your body or soul. If you live *in* the body till another summer, you must come on a pilgrimage to this shrine, and if you live out of the body, why then you can come as well as not; and, with kindred, sympathizing souls, shout "Hallelujah!" and "Glory!" and give three hearty cheers to St. Mary for providing such a beautiful retreat for the suffering—where the weak are made strong, the fearful bold, the down-hearted joyous, the sick well, and the dead alive.

But St. Mary has a *Saw-Mill*, as well as a Lake and Water-Cure; a great *steam* saw-mill, right on her shore, not far from her Water-Cure, and surrounded with grand oak trees. I am just from that saw-mill. Some four hundred citizens of Battle Creek and vicinity assembled there in convention, to consider The Cause and Cure of the War. Henry Willis was appointed Chairman, and Mrs. Euphemia Cochrane, of Detroit, Secretary. A series of resolutions was presented to the Convention, and discussed, and adopted with great enthusiasm by a rising vote. One resolution declares slavery to be the cause, and emancipation the *only* cure of the war; one asserts that the only political offence the North ever gave to the South consists in efforts to obtain and maintain the rule of the majority in favor of liberty, over that of the minority in favor of slavery; one approves of the course of Fremont in giving freedom to the slaves of all rebels in Missouri, one calls on the President to proclaim freedom to all slaves in each rebel State. But the Secretary will send you the resolutions, and the report of the doings of the Convention. But one scene in that saw-mill I must mention.

An Orthodox minister, by the name of Jones, was present. The resolutions were voted on separately. He did not vote for one of them. His friends thought it strange, for they had heard him utter similar sentiments. But the mystery was all explained by himself. After they were adopted, he came forward, and frankly stated why he stood alone, in refusing to vote. He said he approved the sentiments of the resolutions, with unimportant exceptions; but, though they expressed his views, and were heartily adopted in his heart, he could not *vote* for them, because "This was the *Lord's Day*, the *Holy Sabbath*, and set apart, not to hold political meetings, but to WORSHIP GOD"! He also said—"I could gird on a sword, I could take a revolver, I could shoulder a rifle, and let off a battery of rifled cannon, and kill and destroy those who are seeking to establish slavery and the slave trade on the ruins of our Constitution and Government, and feel that I was doing God *service* on the Sabbath, if need be, as well as on any other day; but I could not vote for these resolutions on the Lord's day—because there is no necessity for it. People might on other days pass political resolutions, and discuss their political relations and obligations."

He was replied to in substance as follows:—"The Sabbath is for man, not man for the Sabbath. It is right to do good on the Sabbath, as on all days. It is right to lift a sheep from the pit on the Sabbath—how much more to lift man from the hell of slavery and war on that day! The gentleman reverences the Sabbath more than man. Yet, strange enough, he can, with a clear conscience, shoot and stab men, women and children on God's holy day, but cannot *vote* for resolutions that are designed to show how to end a bloody civil war by the abolition of slavery. There may, he thinks, be a necessity for *killing* human beings on the Sabbath, but there can be no necessity for voting on resolutions and holding Conventions to save them from slavery and war on that day. The day is not too holy to slaughter men, women and children, but quite too holy to get together and discuss ways and means to save them from the blood and carnage of slavery and war. It may be an act of God-worship to shoot and stab men, but cannot be to vote on resolutions whose design is to save their lives and secure their liberties. The gentleman's intellect, as well as moral nature, seems utterly obfuscated and perverted by his religion."

The meeting was one of deep interest; but it was very sad to have a minister present a frivolous issue about the holiness of a *day*, to a meeting called to consider interests so sublime as the liberty and life of a nation and a continent. The life and liberty of man—of millions and millions of the unborn, are at stake; let all questions pertaining to the sanctity of times, places, ordinances and books, be set aside till we have settled the great question whether man is henceforth to be regarded as a man or as a brute, a chattel, in this nation and on this continent.

I am to hold another Convention on the first Sunday in October, (the 6th day,) in St. Mary's Saw-Mill, to consider further The Cause and Cure of the War—whether the Sabbath is more holy and dear to a just, wise and loving God, than life and liberty—whether it is a deeper crime and a more horrible outrage on God and man to vote for resolutions in favor of life and liberty, on the Sabbath, than to kill, slay and destroy men, women and children on that day. I wish you could be present to help vindicate the dignity, the glory and sacredness of man against the blighting influence of a religion that consecrates days, places and books, and desecrates men, women and children.

St. Mary's Lake, with her Water-Cure and Saw-mill—the one to furnish health and the other houses—is a very beautiful spot. The lake covers 300 acres, and averages some twenty-five or thirty feet in depth, furnishing a rich harvest of ice in winter, and of health and happiness in summer. Henry Willis is the chosen apostle of St. Mary in building her Water-Cure and Saw-mill, and in clearing and improving her domain around her lake. And with an energy and enthusiasm all his own, he executes her will. It is three years since I was last here, and wrote to you that this would be a good place for a Water-Cure. Since then, Henry Willis has brought over 400 acres under improvement, and caused them to yield rich and abundant harvests. And there stands the Water-Cure, an actuality, in which already the sick have been made well, and the blind to see. Yes, *the blind to see*—for there is now in the Cure a girl some twelve years old, who was born blind, and had been in utter darkness till within three weeks, who now sees. This was effected by the skill of Hiram Peterman, the Physician of St. Mary's Water-Cure. The film of night is removed, and the child can say—"I was blind, but now I see."

But I must stop. Be assured that you are lovingly and reverently cherished in this region. I wish you could see the earnestness and enthusiasm with which the masses in all the West welcome the new era inaugurated by Fremont.

Yours, HENRY C. WRIGHT.

TO WHAT END AND FOR WHAT PURPOSE IS THE PRESENT WAR?

"O," says one, "that is obvious enough; the purpose is to sustain the government—the object or end to preserve the Union." This, probably, would be the almost universal response to this question. What other is given by the press of the North?

To a reflecting mind, the causes of things must be seen to lie deeper than the mere superficial appearances. In a free government, there must be concurrent interests and aims; and in Union there must be common affinities. We are taught by science, that substances cohere by means of their common attraction; and that, without this attraction, there ensues disintegration. We are also taught that substances are formed of various integral parts or elements, and these, when brought in contact with other elements for which they have stronger affinity, will forsake their present form, and make new compounds.

These heretofore *seemingly* United States are fast becoming disintegrated. Is it not wise to pause, and inquire the cause—what would prove a remedy—or whether the Union is worth preserving?

We often hear it said that the North is a unit; that party politics must be dropped; and that all are determined on one point—THE WAR. War—for what? Has any body made it plain how the war is going to produce the affinities and attractions requisite to form a safe, reliable, and valuable Union? Then, what is the utility of the war? If it has no definite purpose to remove the cause of discord, how shall it be made to result in any good?

What would be thought of a recruit, who, in time of bombardment,—a bomb having fallen at his feet, with its fuze ignited,—should attempt to prevent its explosion by tying it up with his shoe-string? He would have a purpose, to be sure; but what an effort to preserve the Union! The fuze would still be on fire, and the missile ready to explode, and destroy him in his puny effort. As unwise will he be found, who thinks to preserve the well-being of his country by the mere force of war. War, if we must have it, should be directed to a wise purpose. But what is the purpose of the present war? Ask the thousands rushing into its jaws, "What?"—and echo answers what?—"O, to preserve the Union!" This ignited, fuzed, exploding Union, with all its conflictive materials, is to be tied up with the outside pressure of war!

O, Wisdom! when shall we learn thy teachings? When take lessons from the experience of the past? When shall we learn that things fall because they gravitate? that they adhere together because they are attracted? that they are disintegrated because their affinity is lost? Surely, when it is necessary a tooth should be drawn, or a limb amputated, it is wise to extract the unsound tooth, and not a sound one; and to amputate a diseased limb, and not a healthy one; in short, to act with a just discrimination, and disintegrate that which is the *cause* of the trouble.

In the twentieth chapter of Exodus, at the 22d and 23d verses, we find—"And the Lord said unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." And when Moses read the book of the covenant, the people promised to do all that the Lord commanded. Yet, notwithstanding the wonderful miracles they had seen, and the promise they had made, they quickly violated their promise, and broke the Lord's command; which act of disobedience was the cause of the command of Moses for war.

Wherein have the people of this country done anything analogous to this? I answer, eighty-six years ago was issued the Declaration of Independence of these United States, in which it was set forth as a self-evident truth, that "all men are created equal; that they are endowed by their Creator with certain inalienable rights, amongst which are life, liberty, and the pursuit of happiness."

At this thrilling declaration of our fathers, men rejoiced, monarchies were abashed, slavery was appalled, and the war for independence was carried through to a triumphant close. But what followed? First, a confederation of the States; but this did not prove satisfactory. Then succeeded the present Constitution, with its pro-slavery compromises. Compromises! which then was unheeded by the people the life-giving voice of their first declaration, that "all men are created equal." By those compromises, certain men are not men, but chattels; and certain rights are no rights at all, that "white men are bound to respect"! And compromises have led to compromises, and concessions to still larger concessions, yet the Union is bursting asunder!

It is said by Swedenborg, that, in every considerable society in the spiritual world, there is a copy of the Word held in the utmost veneration; and that, if evil spirits approach, who deny its vitality, they cannot endure its presence; and, on near approach, they are sometimes thrown, as by an explosion, to a considerable distance." However this may be, one thing is certain, that, as soon as it became known that there was any vital, active belief in the North, that all men had a right to freedom, seven slave States were instantly thrown from the Union!—thus verifying the declaration of Scripture, that "the wicked flee when no man pursueth." For what did the Republicans promise, at most, but to exclude slavery from the *Territories*, and protect it in the *States* where it was?

Who can tell us the effect of suppressing the present rebellion without removing the cause, SLAVERY, under the war power? Are we fighting to make slavery national, and to suppress freedom of speech, of the press, and of action, in relation to it? It has been said that "slavery is sectional, and freedom national"; but now slavery aspires to rule or ruin, and the administration dare not purpose to remove slavery for any cause. That being the case, I ask, in the name of reason, what has freedom to gain but a loss by this war?

I can see no hope of any help from these exploding, compromising schemes, unless God in his providence intervene to thwart the purposes of men.

When shall we learn that perpetual bowing to the support of slavery is but a curse to all who have any thing to do with it? "Woe to them who cry, Peace, peace, when there is no peace!"

How long will this country worship this Moloch, which demands the sacrifice to avarice of four millions of sable victims, and makes it necessary to pass through the fire of war to preserve the Union? Why any longer attempt to unite what never can be united—FREEDOM and SLAVERY? Why support with the arm of the Federal power, that which is known to be intrinsically wrong, and a most dangerous thing?

Is there no leaven of freedom left, that shall renovate the lump? Is there no expectancy lingering in human hearts, that

"Truth, crushed to earth, shall rise again,
Th' eternal years of God are hers"?

"Proclaim liberty throughout all the land, to all the inhabitants thereof."

Why is it that men do not understand what freedom is? Is it freedom to hold your brother man in bondage? Such a disposition is too common, North and South, and is the only real obstacle in the way of peace. "Men love darkness rather than light, because their deeds are evil. He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Deem not that the "higher law" is so high that it is of no practical utility; but know, that when you have so said in your heart, you have denied God, and the authority of his law.

Most certainly, we ought not to conceive ourselves bound, when the bond is not only unjust, but when those who have sought to bind us have notoriously released us from all obligation, implied or otherwise.

The seceded States having openly repudiated the Constitution of the United States, and instituted an adverse Constitution, and subjected the loyal States to all the horrors of civil war, would it not be most unwise not to remove the cause of all this trouble, SLAVERY, when it is thus put completely into the hands of those who must adjust the difficulty? Can men be now so infatuated as to suppose, after so much experience of broken declarations, broken Constitutions, broken men that have bowed themselves to Slavery's behest, broken compromises and a broken Union, that any new compromises can possibly be conducive to peace? If there is any living aspiration for freedom abroad in the hearts of men, as well might you expect that the idol Dagon could stand, and not be thrown down and broken in the presence of the ark of the living God!

Let our Republican friends remember, that they have made a confession that slavery is wrong; that they have rejoiced in the power of this truth, and have reaped their political harvest. But, applying truth to life, they are smitten, and are ready to say, "Who shall bring the ark up for us?" If slavery is wrong in the Territories, it is wrong in the States. SLAVERY MUST BE EVERYWHERE ABOLISHED. Then righteousness and peace shall kiss each other, and there shall be no divided purpose in the land. H.

AMERICAN PEACE SOCIETY.

All persons interested in the cause of peace will recollect the anniversary meeting of that Society on the last Monday of May, an official account of which is given in the *Advocate of Peace*, the organ of the Society, for July. The meeting was attended by many persons having no sympathy with the Society or its cause, doubtless from curiosity to see how it could maintain the principles it had always urged, in the midst of a war so generally deemed necessary and just, by the members of the Society who had constantly supported it, but who had become converts to the prevailing martial spirit, and who came prepared to lay down their pacific principles on the altar of Mars; and, lastly, by a few of the devoted advocates of peace, who, firmly adhering to their cherished principles, came in hope that one consistent, heroic voice of Christian humanity would be raised, by one respectable institution, against the martial excitement pervading the whole community. The course of the Society, on that occasion, was a surprise to all. A stranger, unapprised of the purpose of the meeting, would have supposed it for the vindication of war, rather than that of peace. This action has filled its war-breathing adversaries with exultation, and has covered the real promoters of peace with sorrow, and the Society with a popular contempt, which renders its continued existence of doubtful utility.

The *Advocate of Peace* for September and October, just now issued, is mostly occupied with an endeavor to justify the Society in its omission to protest against the war, according to its past professions; and this is done by an argument, which can only satisfy those who are previously inclined to be somehow satisfied. This argument is, that the Society is only instituted to oppose wars between foreign independent nations, and has no concern with "civil wars," or military movements of a Government to put down insurrections—which are only enlarged operations of an armed police, and likened to the execution of a murderer, or the enforcement of any law by the Sheriff or Marshal, which do not come under the cognizance of a Peace Society. The reason given for this is, that disputes between private individuals have a common arbiter, authorized to enforce a decision, while those between nations have no such arbiter, and, in their belief, can only be determined by war. The present conflict between the Federal Government and the so-called Southern Confederacy is said not to be a war between nations, but an armed rebellion, which Government has a right to suppress; and, therefore, the Peace Society has nothing to do with it.

It is true that the Society has always disclaimed any interference with the action of Government on its own citizens; but it is not true that its action was intended to be confined to wars between foreign independent nations. The 2d Article of its Constitution, defining its objects, says, "This Society, being founded on the principle that *all* war is contrary to the spirit of the Gospel, shall have for its object to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for insuring universal and permanent peace"; and this is the basis on which the Society still avowedly and distinctly stands. Now, "all war" includes civil war as well as foreign war; and, most certainly, civil war is as inconsistent as foreign with Christianity, and exerts as baleful an influence. The question for the Society, therefore, is, not whether the conflict with the so-called Southern Confederacy is, or is not, with a foreign or independent nation, but only whether it is war; and the pretence for disregarding it as foreign to the Society's object is taken away, as here there is no mutually authorized arbiter to determine between the parties, any more than in a foreign war. War, Webster defines to be, "A contest between nations or *States*"; and is so when, among other purposes, it is "for obtaining and establishing the superiority and dominion of one over the other." Words cannot more exactly describe the present conflict between the two sections of our country, which is here included under the term war.

When the martial conflict is between an established Government, and a portion of a nation which has revolted from it, if that revolt has become so powerful that a large military force is requisite to subdue it, and especially, if it is authorized and sustained by a regular political organization, actually enforcing all its laws without control by a foreign power, the conflict has passed from the character of a mere insurrection or rebellion into that of civil war; and the attempt to confound such a revolt with those acts of resistance to law which can be easily suppressed by the ordinary arm of civil Government, and with but little or no military force, is a manifest fallacy in the *Advocate of Peace*. It is not necessary that the independence of the revolted party should be admitted; for, in all civil wars, the party claiming entire sovereignty never recognizes the independence of the other.

But the case before us now is even stronger than that presented above, in its approach to a foreign war, and the duty of the Peace Society to protest against it, for it is a war of regions, rather than parties, like any foreign war. In all the land occupied by the seceded Confederacy, the concurrence in the war, on their part, is as thorough as generally in warring nations; at least, all effective opposition is suppressed and silenced; and, on the other hand, in all the regions of the free States, the general unopposed co-operation in hostility is as great, and when, in this case, two distinct portions of the continent, each containing regularly organized governments, opposed to each other, each hitherto successfully resisting all attempts at subjugation by the other, there are still said to be but one nation, it would be difficult to show how any two nations at war can be distinguished from one. Non-recognition is of no force in this case: the denial of the fact of actual independence, in either party, is a plain and direct falsity; and the Peace Society clearly refuse to object to a war between two separate nations.

Although the Society is ostensibly pledged to oppose *all war*, it is well known that many of its members—perhaps a majority—do not disapprove of any war which they call defensive, although what constitutes this character is not yet defined; and as most wars are termed defensive on both sides, by the nations who wage them, and it is not probable that our Government will ever declare a war avowedly aggressive on its part, it then follows that all civil wars are to be deemed only rebellions which a Government may rightfully put down. Both these classes, then, being out of the cognizance of the Peace Society, it cannot be discerned what wars are left, to which it can apply its scrupulous remonstrances. Its officers may hereafter safely pocket the contributions of its members and friends, without the obligation of affording a hope that they will ever be effectively used for the extension of the principles of peace. J. P. B.

RELATION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS TO SLAVERY. By Charles K. Whipple. 12mo., pp. 247. Boston: R. F. Wallcut, 221 Washington street.

We have here a pretty full account of all the proceedings of the oldest American Missionary organization in any way connected with slavery. It is very clearly shown that, in common with nearly all Christian associations in this country, the American Board has treated slavery as though it were a respectable and formidable and fashionable power, which could not be attacked without too great inconvenience and sacrifice; and therefore for a long time it was left altogether without rebuke; and when by the efforts of some faithful ones, it was compelled to declare an opinion, it dealt in such general terms and unmeaning phraseology, as neither displeased slaveholders nor gratified men of sound conscience. It is also shown that American Indians, under the instruction of the missionaries of this Board, were not forbidden to hold slaves, that the practice really increased as one consequence of their *christianization*, and that, finally, when the Board was compelled to meet this matter squarely, it gave up the mission to the Cherokees, on the ground that they were already a Christian people, though at this time but a small portion were members of the churches, and they held more slaves than ever before. It is also shown that a Protest of some of the Sandwich Island missionaries against slavery was suppressed, and that in various ways the Board was in subjection to this great sin. When we consider that the American Board originated in the North, and always received nearly all of its contributions from the free States, these facts seem doubly humiliating. It is useless to deny the facts. The best thing the American Board and the Northern churches generally can do, is to confess their sins, and bring forth fruits meet for repentance, trusting in the grace of a sin-pardoning God. This book is a valuable contribution to American Ecclesiastical History.—*Zion's Herald, Sept. 11.*

We have received a copy of this elaborate pamphlet, and from some attention to its contents, and from our acquaintance with the thoroughness of Mr. Whipple, in such investigations, have no hesitancy in commending it to the attention of Abolitionists, and to all who wish for full and accurate information on the subject of which it treats. Its documentary matter renders it exceedingly valuable for reference, and is amply sufficient to enable the reader to form an intelligent opinion of the justness of the writer's conclusions. With most of the documents and facts we had been previously acquainted, but the collection of them together, in this work, at the present time, is quite opportune, and will be of especial service to all who find occasion to speak, write, act, or in any way exert an influence, in respect to the Board; or to decide in respect to the duty of contributing to its support. If any intelligent, conscientious and spiritually-minded Christian can read the facts here substantiated on unimpeachable evidence, and still retain confidence in the Board, we shall be utterly at a loss to account for the phenomenon.

Toward the close of the work, we are shown how the American Board has given its testimony to the character of the Cherokees as "a Christian people," adducing the alleged fact as the reason why the Board had no occasion to continue the support of missionaries among them, and on that account, (*not* from any disapprobation of their slaveholding,) discontinued their mission among them.

We are next shown, on authority of the New York *Journal of Commerce*, (one of the journals supporting the pro-slavery rebellion, as well as the "Board,") that the "Choctaws, Creeks, Seminoles and Chickasaws have given their adherence to the Confederacies, and probably the Cherokees are divided on the question,"—also, on authority of the New York *Evangelist*, (another supporter of the Board,) that "the Cherokee, Choctaw, and other Indian tribes of the Southwest, nearly all of them slaveholders, are evidently under the influence of Secessionists." p. 234.

That such a result of "forty years of Missionary teaching" should be unsatisfactory to the fanatical and uncharitable Abolitionists, and that *they* should see little evidence that such a people were a "*Christian people*," need excite no surprise—but there are *some other* revelations of this pamphlet, for which many of the supporters of the Board will be unprepared.

The *amount* of the American Board's type of Christianity, among the Cherokees, to say nothing of its *quality*, is certainly far less than we had supposed. The Cherokee population is estimated at 21,000, very much scattered, of course. Among all these, it seems, there are only four churches connected with the Board, whose membership, severally, number 33, 24, 59 and 20, making but 136 church members in all. The congregations or audiences in attendance average 40, 60, 80 and 75, making but 255 in all. One of these meetings is held only monthly. It is then, on the strength of four Sabbath audiences, amounting in all, church members (136) included, to 255, that the 21,000 Cherokees are declared "*a Christian people*," so far as the operations of the "Board" are concerned. p. 224.

These statistics are from statements of the Prudential Committee of the Board, who, however, have added that licensed preachers of other ecclesiastical bodies are operating among the Cherokees, but they speak of those bodies as characterized by a "lamentable defection from some of the first and elementary ideas of Christian morality."

Considering the *quality* of the religion thus propagated, among the Cherokees, the *small amount* of it in existence may be the less to be deplored. Nor can it, perhaps, be considered a calamity, that the forty years' teaching of the Missionaries of the Board have been withdrawn, when their teachings and example, as exhibited in this pamphlet, are considered. But what shall be said of the statement, that "the Cherokees are *a Christian people*"? What can be more evident than that the work of evangelizing them is yet to be undertaken and accomplished; and all the more on account of the defective teaching they have received?—*New York Principia.*

The Polynesian, a paper published in Honolulu, Sandwich Islands, warns its readers against the barbarism and shocking state of society in the United States, and contrasts it with the peaceful life of the Sandwich Islanders.

JOHN BROWN — WHITTIER'S POEMS.

"The Life and Letters of Captain John Brown" has been published in London, and received with considerable interest by a wider circle than usually expresses any sympathy in American affairs. *The Spectator* remarks of it: "This little book has many merits as a biography. It is plain, modest, and carefully put together, is written with a hearty and intelligent sympathy for the man of whom it speaks, and the cause for which he lived and died, and allows him to speak as much as possible in his own words, and tell his own story, without lumbering the narrative with a mass of irrelevant gossip and so-called contemporary history. Beside the chief figure, the book gives a slight but vivid and truthful sketch of a group of families, of a type which cannot perhaps now be paralleled in any other part of the world; of good descent, and gentle in blood and manners, poor in this world's goods and with no desire for wealth, and living a primitive and patriarchal life; a simple, God-fearing society, tilling and subduing the earth quietly, until they are brought face to face with the great question which is tearing their nation in pieces, and then taking their part in a spirit of the noblest heroism and self-sacrifice. The whole story carries us back near 3,000 years, and we can almost fancy ourselves standing by the herdsman of Tekoa, and hearing his answer to King Amaziah, 'I was no prophet, neither was I a prophet's son; but I was a herdsman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and said unto me, "Go, prophesy unto my people Israel."' The book, too, is singularly well-timed. We are full of scorn and disgust at the panics, the exaggerations, the coarse bluster and purposeless action of the Americans. It is well that we should get this glimpse into the heart of New England; and never was there a time when Englishmen had more need to fix their eyes steadily on any example, come from what quarter it will, of faith which goes beneath wrangling and speculation, and holds ease, and goods, and name, and life as a trust to be used, kept, or cast away at the call of Him who has bestowed them."

The "Home Ballads and Poems," by our countryman Whittier, meet with warm appreciation in intelligent English circles. Even the *Athenæum* in speaking of them exchanges its tone of flippant spite for unwonted high-flown commendation. "Here is poetry worth waiting for, a poet worth listening to. Mr. Whittier may not ascend any lofty hill of vision, but he is clearly a seer according to his range. His song is simple and sound, sweet and strong. We take up his book as Lord Bacon liked to take the bit of fresh earth, wet with morning and fragrant with wine. It has the healthy smell of Yankee soil, with the wine of fancy poured over it. We get a gush of the prairie breeze, weird whispers from the dark and eerie belts of pine, wafts of the salt sea winds wandering inland, superb scents of the starred magnolia and box-tree blossoming white. We hear the low of cattle, the buzzing of bees, the lusty song of the huskers, brown and ruddy, the drunken laughter of the jolly bobolink. Here are the green memorials of the New World's spring of promise, golden memorials of her abundance when the horn of Autumn is poured into the overflowing lap of man; we see the white-horns tossing over the farm-yard wall; the rock crowing in the sun with his comb glowing a most vital red, the brown gable of the old barn roses running up to the eaves of the swallow-haunted homestead, the June sun 'tangling his wings of fire' in the net-work of green leaves, the aronia by the river lighting up the swarming shad, the river full of sunshine, with the bonny blue above and the blithe blink of sea in the distance, and many a sight and sound of vernal life and country cheer. No American poet has more of the home-made and home-brewed than Mr. Whittier. His poetry is not filtered from the German Helicon; it is a spring fresh from New World nature; and we gladly welcome its 'sprightly runnings.' Our Yankee Bard is among poets what Mr. Bright is among the peace men. He has the soul of some old Norseman buttoned up under the Quaker's coat, and the great bursts of heart will often peril the hold of the buttons, while the speaker with all his native energy and a manly mouth is 'preaching brotherly love and driving it in.' With him, too, the Norse soul is found fighting for freedom, and he has done good service in making the heart of the North beat quicker for the day when black slavery shall be no more, and in bringing about the present movement which the hopeful look upon as preparatory to the gathering up of the slave's ... for a final fight."

"LET US ALONE."

The following from the Memphis (Tenn.) *Appeal* shows how this celebrated declaration is to be applied to the case of others, the State of Kentucky, for instance:—

"We only speak the sentiment of the united South, we believe, in asserting that Kentucky *can never be allowed to cast her destiny with the North*, whatever verdict Federal tyranny may force from her people under the duress of the bayonet. While we respect State rights and State sovereignty, *there are political and military necessities which override these rights as measures of retaliation*, in a great revolution like the present. Kentucky may bend her knee, at present, to the Baal of abolitionism, but the strong arm of our national power will rescue her from the possession of the enemy, before the termination of this war, as certainly and as effectually as the vast expanse of our territory upon the golden coast of the Pacific was rescued from the hands of prostrate Mexico. The truth had as well be spoken, and we can tell her citizens—loyalists and traitors—that no such idea has ever for one moment entered the mind of the Southern people as that she shall remain under the iron rule of the Yankee despotism. *The South needs her territory and must have it, though at the price of blood and conquest.*"

LANE'S MEN. Fifty-two ragamuffins and cut-throats came down on the cars last Monday evening, on their way to Fort Leavenworth, to join the negro-stealing army, with the hope, we suppose, of getting some clean clothes and something to eat. They were nearly naked, and minus shoes and hats in many cases. They were not armed, but many of them had hams of meat on their backs, which they had no doubt stolen from some honest man's meat-house on the road. Those are the kind of men that Lane's Brigade is to be composed of—thieves, cut-throats and midnight robbers. These hirelings passed through town on a full trot, their eyes looking as big as new moons, as they expected at every corner to be stopped or fired on by the rebels. Of a dark night, such soldiers would make a splendid charge on a hen-roost, meat-house, negro kitchen or stable, but they can't fight honest Americans in day-light.—*Weston (Mo.) Argus.*

ANECDOTE OF GOVERNOR BRIGGS. A friend has related to us an anecdote of the late Governor Briggs, which happily illustrates the simplicity of his character, and his all-pervading benevolence. When he was Governor of the State, he was waited upon in his regular visits to a barber's shop in this city by a little colored boy, who was quite a favorite with the customers. The boy fell sick with consumption. The gentleman who relates the story visited him one day at his residence in Brighton street, when his mother remarked that her son was more cheerful than usual. Says she, "Governor Briggs has been here this afternoon, and he prayed and talked with him beautifully." Our informant learned at this time that the visits of Governor Briggs had been frequent. Although filling the highest office in the State, and oppressed with its cares, he had found time to call repeatedly upon this poor little colored boy, and administer much needed spiritual advice and consolation. The little fellow died soon after, and has "gone before" his friend, we humbly trust, to that better world where earthly distinctions of rank or color are unknown.—*Boston Journal.*

HOW TO TELL A TRAITOR. When you see a man always apologizing for the course of the Rebels, and never condemning them—always finding fault with the course the Government is pursuing, and never giving utterance to a manly, patriotic sentiment—always denouncing the President for unconstitutional acts, and never referring to Jeff. Davis's efforts to destroy the Constitution—*set him down as a traitor at heart!* We have these people in our county—men who go sneaking and prowling about, and who seek every opportunity to discourage the patriotic sentiments and outbursts of our people. Watch them! Put your mark upon them, for in the words of the gallant Holt, of Kentucky, "they are more dangerous than the Southern rebels in arms."—*Norristown (Pa.) Herald.*

The pressure of the times has left but two Spiritual papers in existence in our country—the *Herald of Progress* and the *Banner of Light.*

Twenty-eight negroes have been declared free under Gen. Fremont's proclamation.